

The Missionary Intelligencer.

VOLUME XXIX.

JANUARY, 1916.

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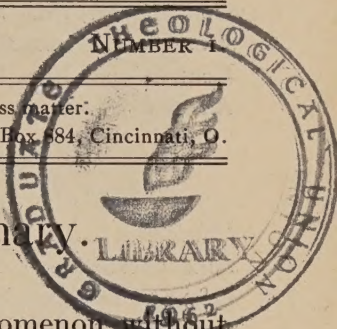
Address all correspondence to the Foreign Christian Missionary Society, Box 584, Cincinnati, O.

The Logic of the Missionary.

THE Christian missionary is a human phenomenon without parallel in history. A certain measure of half-pitying contempt commonly gathers about him. He has the scantiest equipment. He carries no arms; he is clad with no civil authority; he has very little money; he is usually alone. He has only a message and a motive. The message is the story of Christ, and the motive is the love of Christ.

And, somehow, he succeeds everywhere! He works a miracle which all the resources of science, and literature, and civilization without him could not do. A pagan race, it is true, can learn the mechanical arts and borrow the dreadful weapons of civilization. Japan has done this, and has shifted the very center of political gravity for the whole world as a result. But to create a new moral character in people foul with the vices of heathenism, this is a miracle beyond the wit of man to accomplish. But the missionary does it! He lands on some lonely and savage isle, and, under black skins, in dull brains, in human souls made fierce with whole centuries of savage ancestry and habits, he yet creates a new character. By some strange magic he reproduces, on such strange soil, the best morality civilized lands know. In races that yesterday were heathen and savage, he somehow develops many of the qualities of saints, and, not seldom, something of the temper of martyrs.

What may be called the secondary results of the missionary's work are, in their kind, marvellous. He civilizes, though civilization is not his immediate aim. For a barbarous race with a rude and scanty vocabulary, he creates a written language. He gives them a literature, and the faculty for enjoying it. He raises womanhood; he creates homes; he draws a whole race to high levels of life. He does this under all skies and on all shores. Now, on any reading of the story, this is a social miracle.—W. H. FITCHETT.



Financial Exhibit for the First Two Months, 1916.

	1914	1915	GAIN
Contributions from Churches.....	121	191	70
Contributions from Sunday-schools...	86	83	3*
Contributions from C. E. Societies....	64	87	23
Contributions from Individuals.....	117	104	13*
Amounts	\$20,211 80	\$22,509 97	\$2,298 17

Comparing the receipts from different sources shows the following:

	1914	1915	GAIN
Churches	\$3,196 92	\$4,952 58	\$1,755 66
Sunday-schools	1,031 35	1,660 51	629 16
Christian Endeavor Societies.....	713 78	779 04	65 26
Individuals and Million Dollar Campaign Fund	4,050 10	6,703 35	2,653 25
Miscellaneous	419 65	490 32	70 67
Annuities	10,800 00	7,325 00	3,475 00*
Bequests	599 17	599 17

* Loss.

Gain in regular receipts, \$5,174; loss in annuities, \$3,475; gain in bequests, \$599.17.

All moneys should be sent to F. M. Rains, Secretary, Box 884, Cincinnati, Ohio.

And Jesus went about all the cities and villages, teaching in their synagogues and preaching the gospel of the Kingdom, and healing all manner of disease and all manner of sickness. But when he saw the multitudes, he was moved with compassion for them, because they were distressed and scattered, as sheep not having a shepherd. Then said he unto his disciples, the harvest indeed is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest.—Matt. 9. 35-38.

WHY PUT MISSIONS INTO THE HEART OF THE CHURCH.

First. It is the most heroic appeal.

Second. It is the most far-reaching work.

Third. It strikes at the roots of unselfish giving.

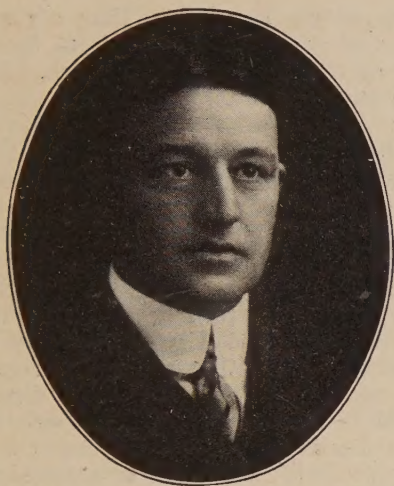
Fourth. It is the most satisfying service.

"There is a vital principle at the heart of the Living-link idea, and our church, I am sure, desires to maintain that principle."—J. R. Ewers, Pittsburgh, Pa.

The Medical Missionary Conference at Battle Creek Sanitarium in October was a pronounced success. There was a large list of speakers from a distance, including Dr. Grenfell, of Labrador.

The great European war is enlisting educated men as never before. Oxford and Cambridge, England, have ordinarily had in attendance over 3,500 students; at the present time there are only 700 in these institutions. Every able-bodied man has gone to the front.

"To my mind F. E. Meigs was one of the greatest men our Foreign Society has had the good fortune to employ, and his service has been one of the greatest among our missionaries. I am sure I have always been and shall



A. R. BOWMAN, WUHU, CHINA.

The church at Uhrichsville, Ohio, is very happy in the support of this man as their Living-link. J. A. Canby is the pastor.



MRS. A. R. BOWMAN, WUHU, CHINA.

Mrs. Bowman is the Living-link of the Sunday-school at Independence Boulevard, Kansas City, Mo.

always be a better man for having known F. E. Meigs. I grieve deeply over his death."—J. E. Davis, Spokane, Wash.

Fully half the non-Christian world is the direct responsibility of the churches of America. If the churches of this great land, with their wealth and leadership, do not assume the responsibility for taking Christ to fully 600,000,000 people in non-Christian lands, we will be false to our trust.

Our Japanese Churches are planning to make up the 10 per cent reduction for the Japanese workers themselves. They appreciate what the churches in America are doing for them and the problem of the financial crisis, together with the necessary retrenchments, have affected them deeply. They are rallying loyally in their poverty to help the Society.

N. S. Franklin, Ashland, Kans., sending \$35 for Foreign Missions, says: "We have raised our entire missionary budget at the commencement of the new missionary year." The example of this church is worthy of high commendation—it begins in time. Many

churches put off their missionary obligation until the end of the year, or neglect the matter altogether.

News comes from Lotumbe, Africa, that the leading elder of the church, Is 'Ekae, has recently died. He was one of the best men in our Congo Mission, and had toiled unceasingly and through great sacrifice for the work at Lotumbe. In the early days he suffered severe persecution in behalf of the cause. Brother Smith writes that this good man leaves a wife and four children, and that his memory will ever be sweet in the minds of the people.

A great march offering for Foreign Missions is imperative:

It will be an expression of our loyalty to Christ and His program.

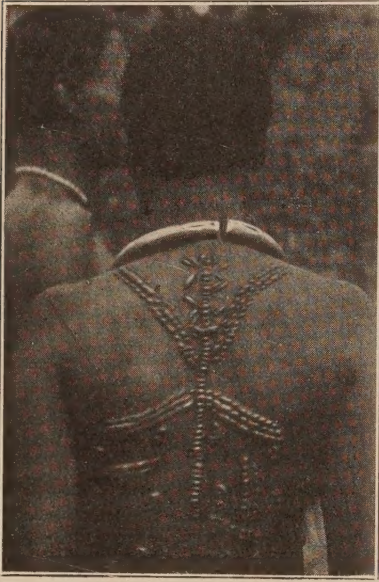
The world is open and the fields in need as never before.

Our land is prosperous and it will take a great offering to mean any self-denial.

The long years of missionary education must bear worthy fruit.

To fail to support and enlarge the work already established would be disloyal to Christ.

THE FASHIONS IN AFRICA.



The tattooed back of a woman in our Congo field. The surface is raised in outstanding cicatrices through cutting the skin and keeping the sore open for a time with some irritating substance. Often these welts are as thick as the finger.

A Methodist layman in St. Louis, who receives a salary of \$25,000 a year, began five years ago to tithe his income. He now puts 50 per cent of his salary into his regular contributions for the kingdom besides all special gifts. Recently on purchasing an automobile, the first he had had in his family, his household had family prayers in the morning to dedicate the machine to the use of God, and with petitions that they might be kept from using it in any way to retard the Kingdom of Christ.

Do not fail to read the Christian Endeavor Department. We want to emphasize especially Endeavor Day, the first Sunday in February. The exercise, "The Least of These," has been prepared by Miss Lucy King DeMoss. It presents splendidly the Boys' Orphanage work at Damoh, India, which is the special work of our Young People's Societies. Many Societies have already

ordered the exercise. They are sent free of charge if the day is to be observed for the Orphanage work. *Order yours at once.*

Sometimes people have hesitated to ask the strongest and finest students from our American colleges to go to the foreign field. Why should we? In Europe the strongest from educational halls have gone to the battlefield—they are pouring out their life's blood in this terrible conflict. Can we ask less of the students of America with regard to our Lord's battle line in the distant fields? The non-Christian lands today demand the best and strongest lives of our land. They must be appealed to, and they must be enlisted, if the task is accomplished.

Miss Mary Rioch, of Tokyo, Japan, was married on November 9 to Mr. George Miller, of Penn Grove, California. Mr. Miller was formerly a missionary to China. Miss Rioch has served twenty-two years in Tokyo, and has done a great work there through her kindergarten, day school, and evangelistic work among the women. She has been supported by the Canadian women. They have paid her salary and also provided the buildings for her work. Miss Rose Armbruster, who is on furlough from her work in Akita, will return to Tokyo and take up the work Miss Rioch has been conducting.

A. McLean reports a great missionary rally at Kimberlin Heights, Tennessee. E. A. Johnston, a Kimberlin Heights student, is now one of our missionaries in Africa, and Dr. Louis Siebenmorgan and Elmer Griffith, students of Kimberlin Heights, are both under appointment. There is a fine missionary atmosphere at Johnson Bible College. Mr. Johnston took a finishing course in Bethany and the College of Missions; Mr. Griffith at Transylvania University and in the College of Missions; and Dr. Louis Siebenmorgan is a graduate of the Medical School at Vanderbilt, Nashville, Tennessee, and is now taking his internship in a Terre Haute hospital.

This last year has offered to the world the most striking examples of heroic self-sacrifice in the history of the race. The god of war has claimed unmeasured self-forgetfulness from the lives of those who have participated in the present world war. Can we ever go back again to the old ideals of giving after these months of self-forgetfulness on the part of so many millions? The war is cruel and unjust and awful, but it has challenged the spirit of sacrifice within us as never before. This lesson must bear fruit in our world sympathy and our giving of treasure and of life for the extension of the Kingdom of Christ!

A cry from the near-East at this time not only reaches the heart of our humanity, but profoundly stirs our sense of obligation and responsibility. The world is witnessing in Turkey and is just beginning to comprehend what will appear in history as the greatest, most pathetic, and most arbitrary tragedy in history. Another race, and that, too, one of the oldest and most honorable, is undergoing a process of extermination that for completeness of design and cruelty of execution surpasses anything that ever preceded it in Turkey or any other part of the world. It is altogether probable to say that one million of the possible two million Armenians in Turkey at the beginning of the war are either dead or in Moslem harems or forced to profess Mohammedanism.

A NOBLE LEADER MISSED.

The University of Nankin opened on the eighth of September with an increased enrollment and many signs of improved spirit and efficiency—but there was one lack which all felt most keenly, the absence of Mr. Meigs. His loss is one which cannot be made up. His department, the Middle School, was the best disciplined and most efficient in the University in almost every respect. He had given his life to school work, had superintended the erection of the buildings for the Middle School, had purchased most of the land which will make up the campus of the University of Nanking, and was one of the

A LEADER OF HIS PEOPLE.

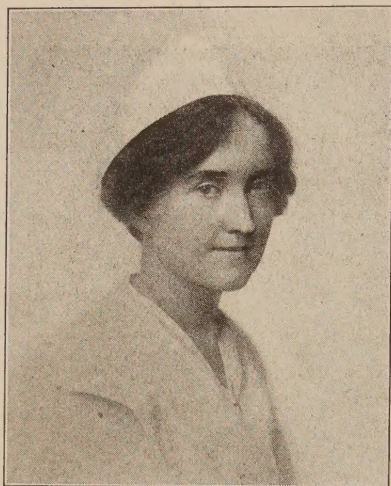


Shichiro Egawa and family, Osaka, Japan. This Japanese preacher is pastor of the Kiyukawa and the Tamade Churches, Osaka. His wife is a great help to him. She is one of the early graduates of the Margaret K. Long Girls' School, Tokyo.

most aggressive and consistent advocates of Christian union in China. There is no man on the University staff capable of taking his place at all adequately. The management of the Chinese teachers, the organization of the curriculum with Chinese and western subjects, and the ever-present question of English vs. Chinese language, the keeping of accounts, the prevention of "squeeze" in the kitchen and other departments, all demand experience, wisdom, and constant watchfulness.

JOY OF THE LIVING-LINK.

We had a letter from Brother Stipp last week, written on board steamer just after leaving Japan. He gave a fine account of his trip thus far and of his interesting visit in Japan. This letter was read to our people Sunday and was received with enthusiasm. We wouldn't go back to the old way of giving now for anything.—Fenton A. Allen, Missionary Treasurer, Boyle Heights, Los Angeles, Calif.



MISS JEANNETTE PRICE.

of Ann Arbor, Michigan. She is under appointment as a trained nurse for China, and will go out next fall.

AN APPRECIATION.

Miss Dorothy DeLany Macklin writes:

"We read with interest your sketch of the life of Miss Emma Lyon. I say "interest" advisedly, for it was ours to have her in our home the first year she spent in China. After our return from furlough she made her home again in our house. In this way we came to know Miss Lyon very intimately, to love her as a friend and esteem her highly as a worker. Thinking that it would be well if more details of her work could be known, I am sending her report to our convention of 1897, for your readers. I feel sure that contrast *then* and *now* will do us good.

In the school which Miss Lyon speaks of opening, and which she planned and built, in the largest room, the following inscription is on a large brass tablet on the wall:

"In Memory of
CARRIE LOOS WILLIAMS,
Some time a missionary
at Nanking.
Entered into rest
February 12, 1892.
Aged 36 years.

This school established by her friends in loving remembrance of her devotion to Christ is in answer to her earnest pleadings in behalf of the girls of China."

Kind greetings to INTELLIGENCER readers."

A TRIBUTE TO F. E. MEIGS.

When F. E. Meigs was home on furlough I met him on a railway train in Nebraska. For an hour or more we had a most interesting interview. He said to me then that when he entered upon his work in China he was overwhelmed by the appalling conditions of the people. The revolting features of heathenism crushed his spirit until he felt that it was not possible for him to bear the burden. So every day he earnestly and persistently besought the Lord for grace and strength. Weeks and months passed before he was able to meet cheerfully the tasks that lay before him. This incident made an abiding impression upon me.

The splendid Christian democracy of the man was such that God could teach and lead and use him. It is such as he that leads us to long for the companionships of the life to come. A brief and beautiful biography, in simple words, should be written of F. E. Meigs and read in our Bible Schools on proper occasions throughout the world.—N. S. HAYNES, Decatur, Ill.

THE MARVELOUS CHALLENGE OF A REMOTE FIELD.

In another part of the magazine the appeal of Dr. A. L. Shelton, from Batang, Tibet, will be found. It is one of the most striking missionary calls that we have ever seen. It comes from the distant land of Tibet, the most remote mission center in the world. It rings with the note of world conquest and the appeal of distant fields. Tibet is the last land to be entered for our Christ, and our missionaries are on its very borders. They call from the roof of the world for workers to enter the open doors far inside Tibet. This appeal comes fresh from God's widest frontiers. It appeals both to the loyalty and the pride of disciples of Christ. Our

people have the only mission station on the Tibetan border. The strong doors of Tibet have been battered down, and the land is wide open to our workers. In the midst of a shortened income this great challenge calls to the hearts of our people. Will we be true to this vision, as truly from Christ as the Macedonian call to Paul, and send out new workers to the land God has opened unto us? The missionaries are patient and with aching hearts will wait, but will God wait if we do not enter where He has opened?

HOW TWO HUNDRED SUBSCRIPTIONS TO THE MISSIONARY INTELLIGENCER WERE SECURED.

Mrs. Fred Kinsey, Uhrichsville, O., writes:

"You ask in one of your letters how I have secured my two hundred subscriptions. Just in a brief way I will say,

that before I started out on the work they gave me the names of members in districts, fifteen districts in all in Uhrichsville and Dennison. It meant that I had much ground to cover to get to each home, but I was determined that this be an every member canvass.

Brother Canby announced in the pulpit that I would be in the homes to get subscriptions to the INTELLIGENCER. Twice he announced this; also he had a notice in the church paper each week regarding the success of the work.

Throughout my work of canvassing there was discouragement as well as pleasure and success, but to complete such a work such must be expected. When I think of the work now I can almost forget all the discouragement, and feel very happy over my two hundred subscriptions, which means that each subscriber will get the MISSIONARY INTELLIGENCER for twelve months, and we have the forty missionary books given as premiums, to be placed in our church library."

Looking Toward the March Offering.

Roanoke, Ala.: The Great Commission is a plainer command than we have for the observance of the Lord's Supper, and the carrying out of it in the life of the church is just as important. The March Offering is the climax of the year's work.—CHAS. B. HOLDER.

Arcadia, Ind.: I am especially interested in the work of the Foreign Christian Missionary Society, and feel it one of my greatest church duties to make our offering for the work the very best possible. The first Lord's day in March has for a long time been given to this purpose, and should be observed by every church.—L. E. GROSCLOSE.

Harrison, Ark.: It is impressed on my mind that humanity must come to see the folly of destroying and turn its energies to world-building. I regard the missionaries as world-builders. The church should lead in this formative work. Every local congregation should

bear a hand in this greatest of all reformations—construction vs. destruction.—F. M. CUMMINGS.

When I was a settled minister it was my keen joy to emphasize the importance of the March Offering. There is no better way to show our love for others. Moreover, what better way to show our interest in the challenge of Christ than to give next March the largest offering in the history of the Foreign Society?—F. B. THOMAS, Evangelist, Litchfield, Ill.

Wheatland, Wyoming: The inspiration which comes to our congregations by having fellowship in world-wide Gospel conquest is so great that we cannot afford to deny ourselves the opportunity presented by this agency. It stimulates all local endeavor. It vitally strengthens the faith and zeal of the average member by lifting him out of the dull routine of self-interest. Missionary interest and activity is in es-

sense, Christian culture. Our frontier disciples, despite the necessity of extreme frugality and much actual poverty, yet manifest genuine interest in missions.—WM. B. PHILLIPS.

Winston-Salem, N. C.: The church that I am serving uses the budget plan, but we make the first Lord's Day in March particularly a missionary day. The cause of missions deserves a definite

place in the program of the church activities. Every other feature of the church work gives way for the March rally. It is educational and inspirational, and if our people are to fill the place in the world that I believe God raised them up for, they must be taught that the missionary program of the church should occupy a definite place in the year's work.—C. B. RICHARDS, Minister Fourth Street Church.

THE SONG OF JUBILEE.

ALLELUIAH, FOR THE LORD GOD OMNIPOTENT REIGNETH.

Hark! the song of Jubilee,
Loud as mighty thunder's roar,
Or the fullness of the sea

When it breaks upon the shore:
Alleluiah! for the Lord

God omnipotent shall reign;
Alleluiah! let the word
Echo round the earth and main.

Alleluia! hark, the sound,
From earth's center to the skies,
Wakes above, beneath, around,
All creation's harmonies!

See Jehovah's banners furled,
Sheathed His sword; He speaks, 'tis done!
And the kingdom of the world
Is the kingdom of His Son.

He shall reign from pole to pole
With illimitable sway;
He shall reign when, like a scroll,
Yonder heavens have passed away.
Then the end—beneath His rod
Man's last enemy shall fall;
Alleluia! Christ in God,
God in Christ, is all in all!



Our kindergarten at Takinogawa, Tokyo, Japan. This is in connection with the Margaret K. Long Girls' School.

EDITORIAL.

Reasons for the March Offering in Every Church.

The March Offering for Foreign Missions has become a great and permanent institution among the churches of our fellowship. For many years it has been the rallying day and the time for education, prayer, and loyal gifts to the world-wide work. It would be a great calamity to our cause if the day should cease to be such. We cannot think of a single church where the observance of the March Offering would not be a tremendous help in our missionary effort. There is no reason why the day should be done away with because many churches are adopting the Every-member Canvass and weekly giving. Both during the transition from old plans to the new and we believe for future years, the March Offering Day will be helpful, and even necessary in these churches. Of course in the churches that have no other plan than the days, the first Sunday in March must be observed for education and gifts if anything at all worthy is done.

If the budget or weekly giving plan is imperfectly worked out, the help and enthusiasm of the March Offering will be needed to supplement it and bring up the gifts of the church where they should be. In those churches where the more recent plans are well-established, it is the strong testimony of pastors that the March Offering Day is needed, both for education and for supplementing the gifts.

There are a great many who will not quickly be enlisted in weekly giving for missions to whom a special appeal would come as a challenge. And it is very doubtful whether special appeals like the March Offering call for gifts should be entirely eliminated in any church. Along with the possibility of regular weekly giving is needed the stimulus of a great educational day and a special challenge to generosity. Let us hold to this great annual appeal and thus make our foreign missionary work permanent and more effective.

How Much Shall I Give?

As the time for the March Offering approaches, there will be many men and women in the congregations who will be asking themselves the question, "How much shall I give to foreign missions this year?" There will be a few who will give \$50; there will be quite a large number who will give \$25; there will be hundreds who will give an offering of \$5 or \$10; but a large per cent of the money will be in amounts smaller even than these. Having given these amounts, many will feel that they have really done their duty toward the Foreign Missionary enterprise this year. This year, above all other years, should see a large number of our people mak-

ing large individual gifts to the Foreign Society. There are not many who want to give more than \$25 or \$50 in the church offering, but who are able to make individual gifts. The Society is compelled to look to individual gifts for a large part of its support. In fact, last year nearly \$100,000 of the \$434,000 was given by individuals. We make this appeal to our friends this year, "Send us individual checks for \$25, \$50, \$100, or \$500." If the Society should receive a check for \$250,000 we could use every dollar of it advantageously. The claims of the field are pressing upon us, the missionaries are discovering new open doors, the work is daily increasing.

Sacrifice on the part of our people here at home will greatly aid us. Make your church offering along with the other members, and then send your individual check for a good, large sum to the Society. This also will be credited to the

church if you wish. You will be blessed in the giving and with the money you send we will be able to preach the Gospel to some needy field of the world. This is a year when our people should really give "until it hurts."

A Call To Worthy Stewardship.

A CHALLENGE FROM ONE OF THE MISSIONARIES.

In a recent letter the Society received an order to draw on one of the missionaries for a full month's salary to help the work in this time of great need. We quote the modest statement from this letter:

"We are sending you some more salary for offering. We are sorry it was necessary to make the reduction, and, as everything is nearly 50 per cent higher than before the war began, it will be very hard on us who have to depend more or less on the countries that are engaged in war, as we are not going home until spring, it will not be so hard on us personally, but for those who stay on longer it will mean a great deal. At home we will have to do something desperate to make both ends meet, for our expenses are much more there than here."

This man and his wife, who made this more than generous contribution to the work, are located in one of the most difficult fields. As the writer states, almost everything there is 50 per cent higher than before. In spite of these conditions this missionary family sends an order that we retain one month's salary to help in this time of great need.

What this missionary and his wife have done is typical of the spirit of all the missionaries. Although the reduction of 10 per cent in salaries on the field has been a desperately hard measure, and has caused hardship and the strictest economies everywhere, not a single missionary has made complaint. In no case have the missionaries felt that their sacrifice or their heroic giving was a matter to attract attention. They have done it because they loved the work and loved the Society under which they worked. Surely this heroic loyalty

should be a challenge to all of our churches as the March Offering approaches!

This last year the loss in receipts from the churches was just about \$10,000—practically the same amount that it has been necessary to cut from the missionaries' salaries in order that the work could be safely carried on. The return of this \$10,000 from our great host of churches, and the adding to it of another \$10,000 gain, would only mean a pittance in increased offerings from a large number of people. Are we not going to meet this emergency when the day for the offering comes on? We believe the churches will do so. To not do so would be a great calamity, both to the work on the fields and to the churches at home. Our missionaries have gone forth to many lands trusting implicitly in the people at the home base for support. They have broken home ties, gone to distant fields, enduring hardships, toiled among heathen people, broken the stubborn soil of paganism, sown the seed, and waited and prayed for the harvest. Now their labors are bringing fruit, all doors are wide open, and they yearn to take advantage of wonderful new opportunities. Their salaries are very modest, and their giving is Christlike.

The missionaries to whom we refer will not like it because attention was called to their gift. But we feel it due to all that it should be known. There are many friends and supporters in the home land who give as loyally and in the same spirit. May this spirit become contagious and may the numbers of self-sacrificing givers so increase this year that the work may find a greatly increased support.

The Spiritual Bread Line of the Foreign Society.

BELGIUM NEEDS BREAD, AND ASIA NEEDS GOD.

When people cry out for bread their need meets a ready response in our sympathetic hearts. A call of spiritual need should certainly meet as quick a reply in the heart of every Christian man.

Last winter fifty million dollars were used in feeding the starving Belgians. This money was largely given in America and administered by an American in Belgium. It is said that five million people were helped in this wonderful piece of humanitarian assistance. A bread line five million long is the greatest the world has ever seen. Our American people have delighted in doing this and consider it no more than their duty. This winter other plans are on foot for the lengthening of the bread line for Servia, and Armenia, and Poland, as well as Belgium. If we in our abundance did not help feed these starving bodies across the sea we would be false to our position as humanitarians, as well as Christians. To see our brothers die in need of food and clothing, even though a sea divides us, would be to have a heart as cold and unsympathetic as a stone.

But what of the spiritual need of multitudes whose *souls* are starving to-day? The Foreign Christian Missionary Society has a spiritual bread line of thirty-seven million people in non-Christian lands. That is, there are thirty-seven millions of people who have never heard

of Jesus Christ, who are our particular responsibility in mission lands. This is for the Foreign Society alone. These great multitudes are in China, Japan, India, Africa, and Tibet, besides the people in Roman Catholic Philippines and Cuba. The population of the mission fields is so great and the workers are so few, that any Mission Board has far more than it can accomplish. So it happens that the millions we have mentioned are our own, and no other religious communion has time, money or inclination to enter these particular fields of ours. They each have more than they can do in territories of their own. Thirty-seven million who have never known of Christ, and never will unless we make it possible! Thirty-seven million oppressed by all the superstition and ignorance of centuries of heathen teaching! Thirty-seven million whose hearts are hungry for spiritual things and who know not God because they have never had a square deal! Thirty-seven million of bowed, ignorant, and heavy-hearted men; sorrowful, burden-bearing, broken-hearted women, and neglected, suffering, dying children.

Our hearts are readily touched to rush food to Belgium and the starving Europeans, how about these spiritual beggars of Asia? Can Christ demand less of us who are Christians in the care for needy human souls than in the care of needy human bodies? Is it less need-



ful to fill the heart and feed the spirit than to give sustenance to the body and raiment for its covering? Arms are widespread in appeal from Europe's suffering children, but doors are likewise wide open to the millions of lost of Asia. We should do the one, but we should not leave the other undone.

The greatest challenge that ever came to America is coming from the lands of

the East to-day. These millions of people not only have need of the Gospel beyond any description, but the last barrier is removed, the last door is swung wide, every class is accessible and self-dissatisfaction moves the nations of the East. The most marvelous transitions in history are being experienced and the responsibility for the redemption of these millions lies at our door.

Mobilizing the Men for Missions.

THE GREAT LAYMEN'S CONVENTION IN CINCINNATI.

It is the universal opinion of those who attended its sessions that the Laymen's Missionary Convention which closed November 17, in Cincinnati, struck the highest and most spiritual level of missionary conventions. If the other similar meetings in other leading cities throughout the country reached the high ideals of passion, education, and enlistment which were evident in this meeting, this winter's campaign will mark a decided epoch in missions in America. There were over three thousand paid registrations of men. The convention lasted four days and the team of speakers was composed of men of the strongest type Cincinnati had ever seen. The convention moved and gripped the city and its environs as no religious meeting has ever done. The attendance was large at every session during the day, and at night the great auditorium was packed. The women were allowed admission by ticket and used the galleries. Often there were more than a thousand women in attendance at a session. The speakers, in their addresses and conferences, dealt with the full circle of church activity—they stressed missions, training, social service and evangelism.

In the earlier Laymen's Missionary Conventions some years ago, it was evident that while they were inspirational and informing, inadequate plans were laid to put into action the inspiration of these meetings. It was different in this convention. From beginning to end the sessions were practical and businesslike. Wide plans were shaped in all the re-

ligious bodies of Greater Cincinnati to enter on a great campaign of efficiency and forward movement this coming year.

The Disciples of Greater Cincinnati had three hundred paid men delegates enlisted. C. R. Stauffer, of the Norwood Church, was selected as captain of our forces months ago, and he, with A. M. Harvuot, who as special leader of the laymen, worked hard and tirelessly. Advance suppers and special meetings were held for our people weeks ahead of the convention. Teams were formed to visit the different churches, and the enlistment was hearty and enthusiastic. Perhaps the most important meetings of the whole convention were those held on Wednesday afternoon of the closing day, and consisted of what the convention leaders termed "denominational rallies." Our own meeting was held in Central Church, in the afternoon, with over two hundred enthusiastic leaders in attendance, and here plans were laid for a great advance movement in Cincinnati immediately following the convention. The resolutions which were passed and which will be backed up by immediate and strongly organized action, were as follows:

"The representatives from the Christian churches in a large and enthusiastic meeting with over two hundred present, after careful discussion of plans and ideals growing out of the Laymen's Missionary Convention, recommend to the churches a united program to enlist the whole church in a concerted campaign to render adequately and efficiently her full ministry to Cincinnati and the

world. To this end we suggest the following aims:

1. A united campaign of evangelism to add 1,000 members to the churches of Greater Cincinnati and convention area by Easter, 1916.

2. A program of missionary advance, including a thorough campaign of missionary education, and the every-member canvass in every church.

3. An increase of at least 50 per cent in the missionary gifts from the churches during the coming year.

It is to be regretted that our people have not been able to provide a representative to be a permanent member on each of the two convention teams. A cordial invitation was extended two of the national secretaries to join these teams and go through the whole campaign. Because of the necessity of putting all the available forces of secre-

taries and missionaries into the Men and Millions Movement just now, it was impossible to answer this request.

The value of these conventions to our people will depend almost entirely upon the earnest work of our local committees in preparing our people for the conventions and carrying out the plans after the convention is gone. In some cases the great significance of these meetings does not fully dawn on the local leaders until the convention is in full swing and the hour too late for effective organization. In every one of the cities the church leaders should organize early and by a most careful campaign of enlistment secure large numbers of delegates for the conventions. If this is done, and careful follow-up plans are laid, it will be hard to measure the great influence of these meetings.

Something New in Missionary Education for the Sunday-Schools.

With a firm belief that the Sunday School is the logical place for systematic and thorough missionary instruction, a course of simple missionary lessons has been prepared. It will be the foundation—an introduction—to a progressive, adaptable study of the world field that will be begun with this year's course. There is an increasing demand for information about missions and missionaries to be used in the local church. The Prayer Cycle, in which a topic for prayer was suggested for each Sunday, and the Monthly Missionary Program, outlining a short program for one Sunday in the month, have been used for a number of years very profitably, but these have but paved the way for this broader educational program, in which general information will be combined with specific instruction on the fields and workers of the Foreign Christian Missionary Society.

It does not seem advisable, this year, to publish the material in separate form for the different departments of the Sunday School, though supplemental helps will be suggested for each department. The lessons are written for

Junior and Secondary grades, but can easily be used for platform service before the entire school, or adapted to the various departments by the Missionary Superintendent of each department, using the supplemental material supplied upon request.

The Lessons are connected and should be used each Sunday, beginning if possible the first Sunday in January, leading up to the Children's Day Service in June. The best results will come from using the course in this way, and we urge that it be so used. It is quite simple and the expense of securing all supplemental material necessary to make it thorough and permanent in its impression on the pupils is small.

If it is quite impossible to give from five to ten minutes a Sunday to its presentation, the abundance of material renders it very easy to combine facts, map drill and story matter into a full program for one Sunday in the month.

There has been an increasing demand for more specific plans of missionary education for the Sunday Schools. We believe this series will prove popular. Read carefully the detailed announcement farther on in this magazine and send in your order at once.

CONTRIBUTED ARTICLES.

For Jesus Christ's Sake.

A word to those who ask for frequent letters from the missionaries.—A. McLEAN.

It is a common thing for Christian people to expect the missionaries on the field to write them letters about the work in order to maintain or to increase their interest in it. It would seem that their interest in the spread of the Gospel should have a higher and more compelling source. This is the Lord's work, and not the work of the missionary; it is the work for which he became incarnate and died on the tree; it is the one work he gave his followers to do for him. If this is a fact, there should be no need of letters from the field containing anecdotes and incidents, humorous or pathetic, to create or to increase interest. There is no more reason why Christian people should expect the missionaries to feed their interest in missions than they should feed their interest in speaking the truth, or in paying their honest debts, or in forgiving their enemies, even as they expect to be forgiven. They should be interested in the work for Christ's sake, if they never received a letter from the field, and always ready to pray for it and to give for its maintenance and enlargement. Christ charged them to do this work; that should be a sufficient reason with all who wish to be his obedient and loyal followers.

The friends of the cause should bear in mind that missionaries are very busy people, and cannot give their time to the writing of letters such as are demanded without serious injury to the work they were sent out to the fields to do. The missionaries should be left free to devote their time and energy to the furtherance of the Gospel in the lands in which they live and labor. It is not just to them or to the missionary enterprise to ask them to stop their proper work while they write long and gossipy letters, to interest the people at

home who, simply because they are Christians, should have the missionary passion in their own souls.

One who reflects on the subject will see that it is physically impossible for the missionaries to write to all who are supporting the work, or even to as many as would be pleased to hear from them. They could not do this if they had nothing else to do. As it is, they are overworked, and should be spared unreasonable demands upon their time and strength. If they should have a few hours from their duties in the course of a month, they should be permitted to use them in recreation or in self-improvement.

Besides, the Society makes provision so that those who wish to keep informed concerning the progress of the work month by month, can easily do so. "THE INTELLIGENCER" contains a score of letters from the fields each month, and a hundred inspiring facts connected with the work in the regions beyond. The INTELLIGENCER contains facts from all the fields, and gives the reader twenty times as much information as any one missionary could give in a monthly letter. The INTELLIGENCER costs only fifty cents a year, or ten cents less than the postage would be on a letter each month from the field. Instead of asking the missionary to give time and labor to the writing of letters and pay the postage on the same, it is plain that it would be better to subscribe for the official magazine and keep posted on the progress of the work in all parts of the world.

In place of asking missionaries to write letters to the people at home, to keep their interest alive, they should write the missionaries and cheer their hearts by giving them assurances that they pray for them every day and are prepared to assist them in every way in their power. That will do them more good than any number of letters from the field. If they will do that they will

understand the meaning of the words, "It is more blessed to give than to receive."

The men in the trenches and in the forts and submarines and aeroplanes are not expected to neglect their legitimate work and write to the people at home, to feed their patriotism. The people at home are writing them and sending them messages of courage and hope and assurances that they are with them in the struggle and will be with them unto the end. The men at the front are their representatives and deserve and receive their sympathy and support.

Commercial travelers are not expected to write home to the firm to keep alive their interest in the business. The members of the firm do not need to have

their interest kept alive. They have made large investments and are putting their lives and their all into it. They are the ones to write to the traveling men and to suggest to them that they do their best work and tell them how. A firm that expected to be stimulated to do their duty by letters from their agents would not do business very long or very successfully.

Why not engage in this work for Christ's sake? It is his work and his disciples are his agents, and whether they live and work at home or abroad, they owe it to him to do their utmost to promote the interests of His Kingdom. How else shall we be able to stand before him in peace at his coming!

Ma, The Blacksmith.

A CHRISTIAN LAYMAN WHO PREACHES. BY DR. ELLIOTT I. OSGOOD.

Ma is the Chinaman's name, and in Chinese means horse. Blacksmiths are usually supposed to know considerably about horses, but horses do not occupy much space in a Chinese blacksmith's thinking. It is another kind of workman who shoes the horses and donkeys who are fortunate enough to receive that attention, and they are called hoof iron fitters.

Ma was the kind of a blacksmith who made swords and knives, plow frames and shovels, hoes and hooks, chains and ladles. He could make nails but he couldn't drive them into a horse's hoof.

Children, going home from school, could look into his open door to watch the sparks which flew, for the whole shop front was an open door. The shop was on the street and occupied not more than 200 square feet. In that small space he, with his two assistants, had their forge and anvil, pounded the glowing iron and applied the files. When night came they put up the shop front, ate their supper of rice and vegetables with their chopsticks, laid some boards on saw-horses, rolled themselves into their padded quilts, and were off to sleep. Ma and his family occupied a room in the rear. The crow of the cock was their alarm clock to arise for an-

other day's work. Their hours of labor were from daylight to dark,—except when they sat down to smoke.

Just opposite this blacksmith shop, some years ago, we rented another room of equal size, spread a few saw-horses for seats, hung a few pictures, and invited the street to come in and sit down. Ma's anvil rang out a competition to our stammering foreign tongues. It was hard work preaching against three men pounding on one piece of hot iron. But sometimes the anvil grew silent and we would see Ma in our crowd listening to the foreigner and assistant. The audiences came and went, but Ma's shop was always there. Maybe some of the other neighbors heard much, but Ma absorbed more.

One day when we were busy in the hospital clinic, Ma appeared with an aching tooth. We put on the forceps and,—broke the tooth. However, we succeeded in stopping the pain.

"Say, I've been listening to you up there by my shop," he said as he was leaving, "and I've decided that I like the doctrine and want to become a Christian."

In spite of the competition of his anvil we had got the blacksmith, and that was something of a victory for Ma is

CONTRASTING AMERICA AND CHINA.



Alexander Paul, of Wuhu, China, talking to a huge Honan giant in North China. The giant is one of the few left of an almost extinct race in North China. The stature of the two men is representative of the difference in population between America and China. We have one hundred million and they have four hundred million people.

a native of Chuchow and local men fear the ridicule of their neighbors and do not rush with enthusiasm into a changed life like Christianity demands. But Ma came.

Men are weary and heavy laden, each with his own load. Ma had his troubles and not the least one was an evil-minded woman for a wife. Not content to be merely a scold, she must stain his name by living a questionable life. When he would remonstrate with her she would even up by rushing onto the street and reviling him. One day her evil life paralyzed her soul and she took opium. Ma called us in and we labored over her stupified body, but to no avail.

Then to his neighbors gathered in to witness the tragedy, Ma spoke. "If any of you here can bear witness that the blame of this act is upon me, speak now. I have sought to live an upright life, but this woman would not listen to my counsels. Upon whom does this blame fall?" Without dissenting voice they exonerated him. He buried the fallen woman and went on with his daily tasks.

A tub-maker who lived next door he brought into the church. Then he had a companion. He appeared at our hospital clinics and talked to the patients, until, by and by, he was filling the place of hospital evangelist. He had left his forge to strike harder blows at evil.

Well, he started up the line; took a course in the Bible School, tried running an out-station chapel,—didn't succeed very well; then came back to his old stamping ground in the city, where he is known, and took up the hospital chapel work again. He has found his greatest delight in the halt and blind and lame; the fever stricken and victim of railroad accident; the dropsical and paralytic; the consumptive and sickened refugee.

Did you ever know that the Chinaman, for economy's sake, wears out the cast-off garments of his betters (in world's goods)? In these latter years of change foreign garments are greatly prized. Somewhere Ma fell heir to a long dress coat. He had no collar or cuffs. His undergarments are Chinese. His shoes and socks are also. In the morning worship he appears in his dress coat. Don't laugh; no one else does.

One forgets the grotesque combination when Ma begins to speak and draws answers from the country farmers and hospital students alike. He is a born teacher,—even lacking his education. They listen, answer, learn, respect, and come to believe in the doctrine which Ma pours forth with such zeal and abandonment. He cares for the kitchen. He looks out for the sickened refugee. He fills in the niches and he wins men. May more blacksmiths with their long coats and spirit-filled lives come to aid in the redeeming of China.

Chuchow, China.



O'Ino San and Rachel Garst in 1898.



O'Ino San and Rachel Garst in 1915.

An Interesting Bit of Missionary History.

RACHEL GARST IN JAPAN.

The pictures on this page both show Miss Rachel Garst and O'Ino San, the first convert in our Japan Mission. The first picture was taken in Japan seventeen years ago, when Rachel was a twenty-months-old baby, and the other was recently taken in Japan, where Rachel has gone to spend a year with her sister, Gretchen Garst, missionary of the Foreign Society at Akita. The fact that December was the seventeenth anniversary of the death of Miss Rachel's father, Chas. E. Garst, makes the pictures especially interesting just now.

Mrs. Garst who is now dean of the College of Missions, writes as follows: "It is a precious thought to me that Gretchen and Rachel are both in Japan. Rachel is so happy. She attends a meeting organized by me in Akita thirty years ago. She 'belongs' to the Kindergarten Mothers' Meeting, has been welcomed by the Endeavor Circle of High School Girls, and it all seems too wonderful to be true. Tears of joy came thick and fast when I looked at the picture this morning. O'Ino San is 62 years old. Rarely do you see such a face anywhere, especially in Japan. It

pays for all the effort to send Rachel just to have this picture back."

The interesting story of O' Ino San, our first convert in Japan, is found in Mrs. Garst's biography of her husband, *A West-Pointer in the Land of the Mikado*, pages 240, 242, and 269.

Mr. and Mrs. Chas. E. Garst went out as pioneers of the Foreign Society over thirty years ago. Both Gretchen and Rachel were born in Japan, and now the former is a missionary in Akita, where her father and mother began their work, and Rachel is to spend a year there before entering college.

Very few missionaries who have ever gone to a foreign field have made a stronger impression on the people than did Chas. E. Garst upon the Japanese. The memory of his noble life and unselfish service is fresh to-day among those people after nearly twenty years. He was a real pioneer and traveled extensively through North Japan in his missionary labors. The two girls, Gretchen and Rachel, having been born in Japan, and having constantly in their lives the memory of their father's service and death there, added to their mother's deep devotion to that country and its people, have a very beautiful affection for the Japanese.

Shadow and Sunshine.

MRS. A. L. SHELTON.

The tragedy of things struck me this morning at Tibetan church. Near me sat a woman with consumption, who was almost dead last winter, but is able to be up now. She is doomed nevertheless. In front sat a poor leper whose face is fearful. He has been growing worse all the year and can now hardly walk, and yet he came into church this morning. There are some fifty or sixty children coming, and a lot of them with smaller babies on their backs. We are trying to teach them to march in and out, instead of rushing and jamming like a drove of sheep. It is something of a task.

Not long ago Mr. Baker baptized three Chinese who seem to be dreadfully in earnest, and so the Chinese work

is going on under his care. Then Mr. Ogden baptized three Tibetans, and the Tibetan church has begun to grow. Perhaps you will remember the teacher he had before we came home, whose baby was supposed to be a reincarnated somebody and was sent to Tachienlu to become a priest? That teacher and his wife were two of those baptized, and there was one other woman.

The two dwellings and the hospital are barely begun, so in another year we may be where the rats can't get in, and the rain pour through the roof. They write us that our salaries are cut, but we don't mind; we can stand a little, too, when others throughout the world are bearing so much.

Batang, Tibetan Border.

An Interesting Wedding in Congo.

MRS. MYRTLE BARGER.

During the stop of our steamer, the Albertville, at Boma, the capital of Congo, Belge, the principal event—at least according to some of the passengers—was a pair of weddings.

Wednesday morning, October 6, bright and early, our ship entered the Congo River; by one o'clock we had reached Boma. Doctor Barger did not use his stethoscope on Mr. Edwards' heart, but it was not difficult to tell that it was going vigorously, for here he was to meet his fiance, Miss Edna V. Eck, from the Bolenge station. That afternoon arrangements were completed at the British Consulate for the ceremonies at 10:30 next morning.

Mr. Rudland, from the Congo Balolo Mission, above Bolenge, was also at Boma waiting for his bride, who came out from England with us. Four English missionaries, and Mr. and Mrs. Holder and Dr. and Mrs. Barger accompanied the two couples on the half-hour's jaunt up the river to the Consulate. This building, surrounded by palm trees and other pretty tropical shrubs and plants, stands on the rugged hillside overlooking the Congo River.

Here the legal ceremony was performed by the Consul and the proper papers made out, and then Mr. Powell, of the English Baptist Mission, and Mr. Holder offered earnest prayers for the newly united lives. For these who are rejoicing in the renewed companionship of the ones who are to share with them life's deepest experiences, we cannot but picture true happiness—the happiness that comes with faithful and efficient service in the name of Christ in a needy field.

Marriages of white people in this foreign land are not consummated with such ease as in the United States. For British subjects a wedding is legal only when the Consul at Boma officiates. There are also important preliminaries. Mr. Edwards had to go from the United States and reside in his home in Scotland three weeks before obtaining a license, and had to announce his proposed marriage in the home church for three successive Sundays. Miss Eck had to come nearly 800 miles down the Congo and reside in Matadi for three weeks and publish an announcement of her approaching wedding through the

British Consul at Boma. Mr. Rudland made a thousand-mile journey to Matadi to conform to the law on his part. These two aimed to leave Matadi in time to meet our steamer on its arrival at Boma. The launch engaged to carry them down river failed them at the last moment, and there was nothing to do but take a small row boat with four native oarsmen. Matadi is just below the last of Congo's cataracts, and between here and Boma the mighty stream is crowded by the rocky hills into a narrow, deep channel. Swiftly their little boat was carried down stream and they hoped to make the forty miles in the day. There were some exciting moments as they passed through the dangerous Devil's Cauldron; a passing ocean steamer drove them ashore to escape its waves and they were stranded on a rock; then they broke an oar. Darkness came on ere they reached their destination, and the wind piled up uncomfortably large waves. Though the lights of Boma came into view, the oarsmen so feared being upset that they refused to

continue the journey in the darkness. Miss Eck and Mr. Rutland had no choice but to spend a sleepless night by the riverside, an experience for which they were in no way prepared. The tall grass was beaten down for a camp, their five available matches afforded them a grass fire to keep away the mosquitos, and the boys were awakened in turn during the night to keep up the fire. In the morning they found themselves only twenty minutes away from the British Consulate at Boma. These experiences seemed not in the least to detract from their enjoyment of the wedding day when it arrived. The good-natured way they looked on their discomfort only convinced us the more that they carry inside their jackets a bit of the real pioneer missionary spirit.

We continue our journey up river to-morrow, October 15, and are all eager to be at our work. We who are out for the first time are in fighting trim for our initial encounter with the language.

Bolenge.

A Wonderful Opening in Tibet.

DR. A. L. SHELTON.

Did you ever know of a place heathen to the last man, woman and child, struggling in their darkness and anxious that missionaries should come? I know you

have. And such is Chamdo, seventeen days to the northwest on the main road to Lassa. Ten years ago we were in some doubt as to whether in our life



Chamdo, one of the towns, seventeen days' journey from Batang, which is wide open to the missionaries. This is far within Tibet, on the road to Lassa.

time the road would ever be open so far toward Lassa. (It is just half way from Tachienlu to Lassa), and now it is ready and waiting. We want to go so much, and thousands of square miles are open to us, and we can do so little to cover the ground. At our last mission meeting Mr. Ogden and myself were appointed to write to you and urge just as strongly as possible that four new families be sent out to help occupy the fields now ready and waiting, and where we would be more than welcome. Then came your letters stating that all salaries and expenses must be cut down 10 per cent, and knowing how difficult it must be at home during this time, we gladly concur, and yet it filled our hearts with sorrow, because we felt that it meant that no new families could be sent out under the present circumstances, and we felt some hesitancy in writing and mentioning the matter at all, but feel that although you may not be able to respond to the call that at least we should tell you of the conditions here. We would not

add one ounce to the burdens that you brethren at home are bearing by untimely and inopportune appeals, and please don't misunderstand this letter, but, O how glad we would be to go on and take this forward step, if it were possible, and we know how gladly you would respond if it were possible.

It is the policy of the mission here to make no requests of the Board whatever unless it is agreed that the need is imperative, and we all feel that it ought to be made. There are many things we would like to ask for and which we know would be profitable, but we also realize that the constant demands upon you are greater than can be met. But the request for the new families was one we must make if we are at all to fulfill our obligation to this great country. But now in the face of these overwhelming obstacles which you are facing, we will await His own good time, knowing that you will gladly respond as soon as He whom we all serve opens the way. Our love to you all in the offices.

The Will of the Lord for the Church.

J. D. ARMISTEAD.

The divine institution of the church was realized by our Lord Jesus Christ at the cost of fighting the forces of demons that roared in fiendish glee around His grave, and rejoiced that they could spit in His face and bruise Him like a brute.

When the demons gave way to the angels of the resurrection, He arose to gather the redeemed out of every kindred and tribe and tongue. From that hour He has been King. His will is the law of the Kingdom. No one may enter who does not submit to His authority.

The church is but the agency of the Kingdom in the world. It is not the Kingdom, but the means of promoting it. The Kingdom is composed of all the faithful disciples of Christ, wherever they may be found, and they are those who do the will of God. The church has no mission other than to seek and enlist those who are willing and ready to submit to the will of the King.

The Lord's will for the church is not to pronounce certain shibboleths. It is not to seek for the things that divide the fold into numerous flocks, with numerous shepherds. It has but one supreme end, the gathering of His disciples from every quarter of the globe, that there may be one fold and one Shepherd.

The Saviour has watched with tearful eye, even as He wept over Jerusalem, the unwillingness of those He loves and came to redeem to do His will. What tragedy in the world's history is greater than the tragedy of the failure of the church to do the will of its Lord? Our cultured senses are shocked at the superstition and sin of paganism. Who is to blame for it? Two thousand years ago the church was innocent of the charge of neglect of the millions in heathenism. To-day the crime of its sin and shame lies largely at her door.

Why is the will of the Master not done? Why have we so few workers on the field, so few comparatively ready

to give up the home life and live the Christ life? Why do we plead in vain for physicians to follow in the footsteps of the Great Healer? Why are our offerings to this thrilling work so meager?

Is it not because we seek the glory of men rather than the glory of God? No such man is the disciple of Christ; it matters not whether he remain at home, or go to the foreign field. God's name alone is to be glorified through Jesus Christ our Lord. The will of the Lord and not the will of man is to be done.

Is it not because we are covetous, and are guilty of idolatry even as the heathen we seek to convert? We are not content with our means, and are neither ready to share what we have nor give what more we may make to the Lord's work.

Is it not because we are wanting in faith in the Lord to provide? We forget the widow's cruse of oil, the five thousand and the four thousand. Not until we have made all possible preparation for all emergencies for our family needs can we consider sharing anything worth mentioning with the Lord. We even refuse to let him have the few loaves and fishes.

Is it not because the Lord's grace has meant so little to us? Have we not lived so long on husks that we do not know what the gladness of a new-born child of God means? The gladness of the liberated soul overflows and seeks to share its joy with the world.

Is it not because our mothers are not praying for their children, that the Lord cannot use them for the highest ends of life? The church needs more hand-maidens of the Lord. Our children must be dedicated to the Kingdom. How can we love Him who gave us His Son, and withhold our children from His service?

Is it not because we are ignorant? We know so little of how the rest of the world lives. What do we know of its heartaches and soul hunger? If we knew, could we refuse to give? Would not a fuller knowledge melt the

heart of many, untie purses, and lead the mother on bended knee to offer her child to the King? To know and to do is to have a happiness no worldliness can give.

Is not the major part of the blame, after all, chargeable to the ministry? Do we lay the will of the Lord upon the hearts and consciences of our people? Unless we are willing to preach all the words of this life, we are unworthy of our calling. We must be leaders who lead. God's word shall not return unto Him void. If we preach it, the passion for the world's redemption will be aroused.

The Father's grace is only with the preacher and the people who do His will.

Civilization stands aghast at the sudden destruction of all that the world has held to be most precious—its glittering wealth, its buildings of glorious beauty, its art carved and painted by master hands, the wisdom of the wise, and the glory of crowned heads. In one short hour they are prostrate on the ground, sunken in the sod, or at the bottom of the sea. But the Kingdom of the Lord still stands. No hand can pluck the crown from the brow of the bruised Galilean, or mar the splendor of the fine art of Christian character, or diminish by one soul the subjects of the King. He who lends a helping hand in this service builds beyond man's power to destroy.

Brethren, in these awful days of ambition, hate, and blood, let us remember to render worthy service to our King. Let our money, our sons, and our voices be dedicated to our Saviour and the service of humanity.

"What can I spare?" we say.

"Ah! this and this

From mine array

I am not like to miss;

And here crumbs to feed some hungry one;

They do but cumber my shelf."

And yet one reads, "Our Father gave His Son,

Our Master gave Himself."

The Present Hour Call and Challenge of the World.

Pungent Paragraphs for Missionary Addresses.

AMERICA'S RESPONSIBILITY TO-DAY.

1. Mineral Resources:

23% of petroleum of entire world.

57% of copper of entire world.

In coal America leads the world.

In gold America leads the world except Transvaal, in South Africa.

2. Railroads:

United States could duplicate all railroads in Asia, Africa, South America and Australia, and have enough left to build a single track four times around the world.

3. Wealth:

United States citizens saving \$9,000,000 a day.

Our manufactured goods exceed any other country.

1914, our foreign trade was \$4,000,000,000.

1885, New York had 28 millionaires, now has 2,000.

4. Crops:

1910, United States had three times as many acres of corn as all the rest of the world.

1910 cotton crop was $\frac{5}{8}$ of the rest of the world.

In 1909, value of farm products in United States was \$8,760,000,000.

A writer in the Literary Digest illustrated it like this: "If the money were all in twenty-dollar gold pieces, it would make a pile 720 miles high, or if the gold pieces were laid on the earth touching one another, they would reach across Alaska, Canada, and the United States and Mexico to the Panama Canal, and enough left to make a line of gold pieces from New York to San Francisco, and some pieces would be pushed off into the Pacific."

II. THE CALL OF GOD TO AMERICA.

1. To whom much is given, much is required:

a. Cash and consecration should increase together, rich and religious.

b. God needs tremendous financial resources.

c. America and American men and churches need an outlet for their wealth and energy and power, to save from selfishness, luxury, and covetousness. The home battle and world battle are one.

2. To him that knoweth to do good and doeth it not, to him it is sin.

Shall we prepare for war? Shall we get ready to waste our men and money, and power in carnage and bloodshed? Or shall

we enlist in a world conquest of universal peace?

The call of the age and the call of God is urgent, imperative. It's a call to business men to suffer martyrdom, the same as the missionary.

Christ of the Andes. When setting the statue they had its face turned toward the United States, from whence they expected help. The Christ of the whole world who knew the need and burden of the world, has his face now turned toward the United States.

When one of the pigmies of Africa dies they build a great fire in the center of the village until the earth is thoroughly hot. They then scrape the fire away and dig a grave and line it with green leaves, twigs, and grass. The body is then placed in this warm grave and again covered over. The fire is again pulled together, and then the whole village moves to another camping place, never to return. This is the only place in the world where people are buried in warm graves.

PARTLY OCCUPIED FIELDS.

In India, in twenty-five districts, the average for each missionary is from 100,000 to 500,000 people.

In five districts the average for each missionary is from 500,000 to 900,000.

In three districts it is from 900,000 to 1,000,000.

In six districts it is from 1,000,000 to 1,900,000.

In one district one missionary alone has a field of 2,750,000.

At this rate New York would have only two preachers, Missouri only two, while Kansas City, St. Joseph, and Topeka combined could not even have one.

Now, what has been said of India is true of all the other non-Christian lands. In China, Japan, Africa, Philippines are great areas only partly manned.

This means that a missionary in a field of 500,000 only reaches a few, say 25,000, directly and indirectly in a year. So that the vast majority of the people living in fields supposed to be occupied are really without missionary oversight.

THE INFLUENCE OF THE HOME.

A study of forty great missionaries of the world shows that thirty-two of them were reared in homes where parents were favorable. The traveling secretaries of the Student Volunteer Movement state that literally

hundreds of students are kept from volunteering by their parents. Every mission board secretary can testify to the same thing; also workers in the Men and Millions Campaign.

Jacob Chamberlain says his father influenced eleven relatives of his, including sons, daughters, nieces and nephews, to become missionaries.

A cartoon is seen on the billboards of Europe: "Mother, if you will say the word to-day, your son will join the army of your king."

A story of Dr. Agar: A mother of England had six sons. Five went off to war, and were killed. The sixth volunteered and was

wounded. He wrote in his blood, "I'd do it again for my country." She said, "I'd give all six again for my country." Are there any parents present to-day who are unwilling for their children to go anywhere in the world where God might send them?

It is told of Zinzendorf: He called a man and asked if he would go to Greenland, and, if so, how soon could he start. The man replied, "If the shoemaker can finish the boots that I have ordered of him by to-morrow, I would go to-morrow."

Does "go" mean stay?

Does "ye" mean someone else?

Does "into all the world" mean a part of it?

Christianity and a World Outlook.

Missionary Sermon Outline by Bert Wilson.

Text: Isaiah 14. 26, 27.

"This is the purpose that is purposed upon the whole earth, and this is the hand that it stretched out upon all the nations. For Jehovah of hosts hath purposed, and who shall annul it? And his hand is stretched out, and who shall turn it back?"

I. WORLD NEIGHBORHOOD.

1. Took Morrison four months to go from New York to China. Now trip can be made in thirty days. A journey can be made around the world in thirty-six days. There will never be another Chinese wall—no more hermit nations. We read world news the next day.

2. Christian Countries Increasing.

In 1800, United States and Canada population 5 millions; to-day, 100 millions.

1800 to 1900, population of Europe increased 170 millions to 450 millions.

Same period, population in some non-Christian lands decreased or stationary.

This due to disease, high death rate, etc.

II. CHRISTIANITY GAINING GEOGRAPHIC CONTROL.

In 1600, 7% of world's area was controlled by Christian nations; to-day, 82%. Christian nations control most of great waterways and highways of world, viz., Suez Canal, Panama Canal, Khaibar Pass in India.

In 1500 there were no Protestant political powers in the world. To-day England, Germany and United States, all Protestant, control 600,000,000 of world's population, which is more than combined population of the entire non-Christian world.

Note Mohammedan decrease in power. Two hundred years ago, where Mohammedanism controlled religiously, they also con-

trolled politically. To-day three-fourths of all Mohammedans now living are in lands which they do not control politically. God is preparing us to advance against Mohammedanism. The terrible Turk is doomed. Both religiously and politically he has been weighed in the balance and found wanting.

III. SIGNS OF VICTORY.

1. Note also growth of Christianity by centuries. Christianity is used in its broadest sense.

At end of second century there were 2 millions.

At end of tenth century there were 50 millions.

At end of fifteenth century there were 100 millions.

At end of eighteenth century there were 200 millions.

At end of nineteenth century there were 500 millions.

These startling figures show that as many were gained in the last 100 years as the first 1,800 years of Christian era.

2. Wealth. It will be noted also that the Christian nations are the most wealthy nations of the world. At least 70% of the combined wealth of the world is controlled by the Christian nations. And John R. Mott says at least 60% of the wealth is actually in the hands of Christian people, who are church members. That means that at least 50% of

the world's wealth and power are in the hands of living church members. What power if released to advance the kingdom of Jesus' Christ!

3. Look Again at America.

One hundred years ago 364,000 Protestants with a population of five million—that means one in fourteen of population were Protestants. To-day one in four of the population is a Protestant church member.

Again, one hundred years ago one in ten of college students in America were Christians. To-day every other one is a Christian. This means that one-half of all the future leaders in education, industry, political and social reform are Christians.

IV. CHURCH TRIUMPHANT IN ORIENT.

1. In 1800 not a single Protestant in Japan, not one in China, a very few in India, and almost entire non-Christian world was closed to the Protestant missionaries. Three of the five great continents of the world were inaccessible.

2. Now note. Japan wide open to the gospel, with great union three-year campaign.

China and its rapid growth, 100,000 annually.

Korea, first seven converts 1887; to-day, 300,000.

India, 150,000 last year, 2,222 baptized in one day.

Africa, in Uganda, an average increase of 6,000 a year. In our Congo mission over 1,000 a year. At one station alone, Lotumbe, 727 baptisms last year.

Isaiah 9. 7 says, "Of the increase of His government there shall be no end."

3. There are 675 Christian hospitals in these lands, giving annually 8,000,000 treatments. In 1800 the Bible was translated into 66 languages. To-day, either in whole or in part, into 500 languages and dialects. In 1800, about twelve foreign missionary societies in world. To-day there are 994 foreign missionary boards, and there are now abroad in all the fields about 20,000 missionaries.

V. CONCLUSION.

All of this can have but one meaning to the Christian. That our Christ is marshaling his forces for ultimate victory. He is gaining control of the geographical area of the whole earth. He is winning control of the populations of the world. He is gaining control of the wealth of the world. He is getting ready for world-wide conquest, "When every knee shall bow and every tongue confess."

The Power of the March Offering.

The following are ringing testimonies from pastors concerning the need and the wisdom of a great day for Foreign Missions the first Sunday in March.

MAKE IT A GREAT DAY.

By all means observe Foreign Mission Day the first Sunday in March. I find that the sermon and envelopes on that day is my best plan. Our people expect a special sermon and many are ready to contribute. I think this year all our churches should have a great rally March 1.—ROBT. L. MC-HATTON, Fruitvale, Oakland, Calif.

HELPS THE DUPLEX ENVELOPE.

Please observe the March Offering, Duplex or no Duplex, Budget or no Budget, Every-member Canvass or no Every-member Canvass.—SECRETARIES.

The Duplex Envelope Plan is new. Some good people will not believe in it until its value is demonstrated. Until it is generally accepted it seems to be necessary to impress the March Offering as usual. We must not let our offerings decrease. Our present working force demands our support.—BEN F. LEACH, Girard, Ohio.

THE DAY IMPORTANT.

Will do all I can for offering in March. This is a small congregation, but will try to do our part, at least.—A. O. HENRY, Mineral Ridge, Ohio.

Every congregation should have a part in the March Offering measured by their ability. This would make it a great day and a great offering.—D. F. HARRIS, Forest, Ohio.

I shall make ample provision for the March Offering, even if we continue the envelope system. You have my constant prayers in the work.—C. E. MOORE, West Point, Miss.

We should by all means observe the first Sunday in March with a special offering. We cannot preach the Gospel without preaching missions, but this day should be a summing up of all our efforts.—J. E. KNOTTS, Andrews, Ind.

I believe in emphasizing Foreign Missions during the March Offering period. We

have the budget plan and use the duplex envelopes. However, we want the special envelopes besides, so that even visitors may have a part in the offering.—C. M. SMAIL, Beaver Falls, Pa.

It will be a misfortune for the Foreign Christian Missionary Society and for the churches if the March Offerings are allowed to disappear. It is not possible under such conditions to arouse such a spirit of heroic giving as may be created on this supreme occasion. Let it continue.—V. R. STAPP, Granbury, Texas.

The first Sunday in March is just as important to the cause we love as it ever was. True, we do not raise all our offering that day as we once did; but we teach, and we inspire with knowledge of what is the need and the blessing of our fellowship. Those who do not give regularly are lost in the effort, without the observance of a definite day.—WM E. ADAMS, Seattle, Wash.

We always observe March Offering Day in addition to missionary pledges. Occupation and residence are so uncertain with many faithful mission-hearted members, that their gifts must be special or occasional, and not weekly. The special days give these good people opportunity for fellowship, and refresh the memory of the regular pledgers, too.—WILL F. SHAW, Chicago, Ill.

Every church should make its offering to our great foreign work in March. No church can live to itself alone. The elixir of our Great Plea for the Oneness of the followers of Christ is "thus saith the Lord." Let every preacher and church member remember that Jesus said, "If ye love me ye will keep my commandments." Let's have a great offering the first Sunday in March.—G. H. FERN, Guthrie, Ky.

The first Sunday in March is the most appropriate time for bringing to a focus the missionary effort of the entire year, with better effect than any other day. It can be devoted to teaching and emphasizing what has been accomplished in foreign fields, and the great needs of these lands. It would be an inspiring thought to know that all churches were directing their efforts in this particular channel, at a definitely stated time. Where a weekly contribution is taken for missions, the demand for the March offering should be greater.—B. F. SMITH, Hillsboro, Ohio.

THREE VERY IMPORTANT REASONS.

There are three very important reasons why every church, even though they may have adopted the Budget Plan and made

the Every-Member Canvass, should observe the March Offering:

1. It unites the whole church in thought, purpose, prayer, and message on the world-wide program of God.

2. It is the great Educational Day of the church as touching the purpose of God to save all mankind.

3. It gives the whole church a chance to share in the offerings, and thus in the work. No church has yet gotten all its members to enter the budget plan. Many who do not subscribe will make an offering on this day. The Camp Point Church has adopted the budget plan, but we will observe the first Sunday in March as Foreign Missions Day.—GEO. W. WISE, Camp Point, Ill.

IT COSTS TOO MUCH.

As never before we must bring every pressure to bear to observe the March Offering.

It would cost too much to retreat. We must at least maintain our stations if we cannot enlarge our borders.

It would cost too much to bring the men and their families back, if only for a season, till the stress is over.

It would cost too much to abandon the work of years of preparation and labor.

It would cost too much to resume, just as much as a new field. The doors we bar may not swing open as before.

It would cost too much to discharge a missionary. It would cost our honor. We called them for a life work and they took the task for life. *It would be a breach of trust to now say* "seek some other calling." It surely costs too much to fail.—ARTHUR T. COX, Bethany, W. Va.

OR ANY OTHER CREATURE.

Shall the great war, or hardships, or sacrifice, or contention, or life or death, or any other creature, keep us from observing the March Offering.—CHAS. A. FINCH, Fayetteville, Ark.

NO NEED OF RETRENCHMENT.

We hope and pray that every church will observe the March Offering this year. If all had done so last year there would have been no call for retrenchment.—S. E. HENDRICKSON, Benton, Kans.

By all means let us make the March Offering the greatest in our history. The Lord has opened more doors than we can possibly enter, and yet we have been compelled to retrench! Shame upon us!—N. J. REASONER, Palisade, Colo.

Every member, large and small, rich or poor, in every church, must do their part and give, in order that the missionary may preach Christ. We have money for candy, soft drinks, ice cream, and movies, but when asked for a gift to Foreign Missions we plead poverty and throw in a dime, quarter, or fifty cents, when the offering is taken, and that is all the Lord gets for a whole year. The Lord help us interpret His Commission aright, and there will be no need of retrenchment next March.—T. V. HUBBELL, Everest, Kans.

SPECIAL OBJECT ON SPECIAL DAYS.

Days mean much to men and peoples. The first Lord's day in March has become important to our people. This day should be observed to hold vitally before our churches Foreign Missions. Those who have adopted the Every-member Canvass system, and those who have not, should observe the day for its educational, spiritual, and financial benefit.—Z. E. BATES, Tiffin, Ohio.

The Foreign Missionary offering taken on the first Sunday in March brings the work before the church as an important part of the work. It is a day to work toward. By having one day in the year there is less apt to be a complete neglect of the work. Every Lord's Day isn't Christmas or Easter, yet we devote it to the Lord. Why not a special day for the foreign offering.—CURTIS WILSON, Clarksburg, Ind.

Two reasons for March Offering along with weekly giving follow: (1) The series of missionary sermons which every pastor should preach at this season should culminate in an opportunity for a special offering. (2) Many missionary givers are by nature spasmodic. Weekly offering, while the better method, does not appeal to them. We can afford to adapt our methods to their notions and ask for their single offering. Education and adaptation are the principles.—H. C. MUNRO, Hiram, Ohio.

BUDGET OR NO BUDGET.

I think that the first Sunday in March should be observed for missions even where the budget plan is in use.—CLAYTON C. ROOT, Farlin, Iowa.

The Budget Plan is a good way to secure the minimum from a church, but the ob-

servance of the March Offering is a way to get the maximum. I rather think the budget system an entire failure if it is not crowned by the enthusiastic observance of the first Sunday in March.—R. A. WHITE, Minden, Nebr.

The first Sunday in March should be observed for Foreign Missions, no matter what plan of giving the church has adopted. It ought to be made a great occasion in every possible way. We ought to begin to measure up to the call of the world's needs.—J. W. KILBORN, Cameron, Mo.

We cannot afford to fail in having the March Offering for missions taken. It means too much to our missionary enterprise, name and reputation, to say nothing of duty and responsibility and stewardship in the Gospel. We cannot take a chance on relying only upon the budget system.—H. E. BERG, Ukiah, Calif.

I don't believe any church is over-worked or over-educated on missions, and our rally days are a means for education and inspiration, and it would be a great loss, if not a calamity, to do away with them. Even if the budget plan is worked in every church we still need the rally days. So let us still keep the great March Offering Day before the churches.—F. F. SUTTER, Utica, Ohio.

Even with the budget plan the March Offering should be observed. First, because it furnishes an opportunity for missionary education; second, the observance of the day will stir some who have neglected to pay their vows regularly; third, because a large percentage of the membership make no weekly pledge to missions, but will give in response to the missionary appeal at the March Offering.—H. C. WILLIAMS, Joplin, Missouri.

The first Sunday in March has come to be one of the greatest days of the year with our people. For years on that day the claims of world-wide missions have engaged the sober, prayerful, thoughtful consideration of our people. It has come to be a day of immense educational value to our churches. As such it has meant much to our foreign missionary enterprise and to the creation of a missionary conscience among us. It ought, therefore, *budget or not budget*, to be made much of from year to year.—KYLE BROOKS, Henderson, Ky.

A Page of Illustrations from "Among Asia's Needy Millions."

The New Journal, by Secretary Stephen J. Corey, published by the Foreign Society. This is an intimate story of the journey with the Commission through the Far East.



Korean mourning hat. Korean women. Korean house in which a church meets.

The Foreign Society is selling the fourth edition and the eleventh thousand of "Among Central African Tribes." This new travel book, "Among Asia's Needy Millions," promises to be fully as popular. 255 pages, 40 illustrations; in cloth, 50 cents; in paper binding, 25 cents. Use this book for reading and study groups in your prayer meetings and Endeavor Societies.

AMONG OUR MISSIONARIES.

Briefs from the Workers.

H. Clay Hobgood, of Africa, recently visited Earlington, Ky., in his home county, and spoke of his work. Howard J. Brazelton, the minister, speaks most appreciatively of his visit.

Dr. W. N. Lemmon, of Manila, writes that in the Mary Chiles Christian Hospital there were 5,452 treatments during the month of September. Among these were forty-four major operations.

P. A. Davey, of Tokyo, writes that there were three baptisms at his church in Tokyo during August; one man over eighty years of age, and another with his wife over sixty. In September there were two more baptisms.

H. A. Eicher, of Harda, India, writes that the Harda Church has taken a forward step and decided to become self-supporting. The annual budget has been made out to include the salary of the pastor and subscriptions raised to cover the amount.

W. L. Burner, who is home on furlough from Cuba, writes: "During the month of November I have delivered eleven addresses in eight places interesting the people in Cuba. Mrs. Burner is now rapidly improving and we hope to make our next report from Cuba."

Ray E. Rice, of Damoh, India, writes that he and Mrs. Rice have finished their summer studies in the language in the mountains and have returned to Damoh. They have already begun to take their places in the work. He states that fever has been very bad among the orphan boys.

W. H. Scott, of Harda, India, writes: "Since coming here I have been going to bazaar preaching whenever I could, and it appeals to me greatly. The native evangelists are greatly encouraged by our going and thus do better work. The people listen better, too, when a missionary is along."

Mrs. Elizabeth Ware, of Shanghai, writes that a group of Koreans have moved to the city. They have rented a house near her school and are a constant source of inspiration. They are strong Christian charac-

ters and hold regular services each day. Their example is a fine stimulus for the Chinese Christians.

A letter from Mrs. L. F. Jaggard, of Monnicka, Africa, states that she and Miss Apperson are alone on the mission station, while Dr. Jaggard is taking a long evangelistic tour through the back country. They are the only white women on the whole length of the Bosira River, which is six or eight hundred miles long.

Charles P. Hedges, of Longa, Africa, writes that he has recently burned ten thousand new brick and finished a carpenter shop. He writes that the offerings from the native church were sufficient to send out one evangelist for every ten members, and adds: "We have the best staff of evangelists we have ever had and the results are telling."

A letter from D. O. Cunningham, Bilaspur, India, states that they have an average of four hundred in the Sunday school, but that cholera is interfering much with the work. He writes that at a public meeting of the anniversary of the declaration of war between Germany and Great Britain a large green table cloth on the speaker's stand had printed on the side, "Made in Germany."

Mrs. F. C. Buck, of Luchowfu, China, writes: "It seems to me one of the hardest things to endure out here is the suffering to be seen on every hand. How I wish I had a nurse's training, so that I could do more for them. We are now living in some rooms in the hospital. The rooms are comfortable, but the thought of being in the hospital is somewhat depressing."

Miss Winifred Brown, music teacher at the Margaret K. Long Girls' School, Tokyo, Japan, writes that the new Home Economics Department of the school is creating wide interest in Japan. Recently forty students from the Women's College, Tokyo, came to visit the department and were delighted with both the building and the work. She writes that the church at the school center has taken the step of self-support. This new and significant step was taken Novem-

A letter from F. E. Hagin, of Toyko, Japan, states that the S. S. "Mongolia," which arrived at Yokahama September 12, had one hundred and forty missionaries aboard. These were bound for Japan, China, the Philippine Islands, Korea, Siam, Burma, and India. Eighty per cent of these were going out for the first time. He writes that two young men are ready for baptism at Shizuoka, and several will soon be baptized at other points.

E. A. Johnston, of Longa, Africa, writing about the birth of their baby, states: "A white baby is an event in Congoland. He causes no small stir. This was probably the first white baby to be born on the Momboyo River. He was not only a wonder to his superlatively pleased parents, but also to the crowds of blacks, so much so that all the men of Lotumbe Station had to make a trip to Mompoma to register his name for the government, nearly two days on the path for five minutes' business."

Miss Minnie Vautrin, of Luchowfu, China, writes as follows concerning the women's work: "The woman's work here is moving along slowly but steadily. The work greatly needs a foreign woman's full time. There are so many homes open and so many calls to be made—time alone is lacking. We already have four afternoon cottage meetings, also the Sunday and Wednesday afternoon meetings. Mrs. Brown is starting some new work in several of the smaller villages south of town."

G. W. Sarvis, of Nankin, writes that the University of Nankin opened in September. There is an increase of 25 per cent in the enrollment of the college department in the University, and they have students from Korea, Fuchow, Canton, and the extreme southern part of China. They also have students from far up the Yangtse and the West. He writes that the government has closed its forestry school in Peking and sends all of its students to the University of Nankin, paying all of the extra expense involved.

Mrs. A. L. Shelton, of Batang, writes that the first serious illness in the mission has afflicted them this summer; first, Dr. Hardy was ill with malaria, then Mrs. Baker and Mr. Ogden were taken with typhoid. Following this Dr. Shelton was very ill with intestinal trouble. She writes that all are well again and the work looks very encouraging. Recently Brother Baker

has baptized eight Chinese who are very much in earnest, and Mr. Ogden has baptized three Tibetans recently. The Tibetan church has begun to grow.

Dr. Elliott I. Osgood, of Chuchow, China, writes that he had 1,146 cases in the hospital during the month of September. He states that forty are being trained on Saturday to teach in the Sunday school on Sunday morning, and over three hundred persons attend the various classes. The Girls' School has opened with sixty-eight pupils, and seventy-eight in the Boys' School. He writes that the Adult Organized Bible Class began with sixty present at its first meeting in the fall, and states that the attendance at this class represents practically all classes in the city.

W. H. Erskine writes of two recent baptisms, and also that the church attendance in the Tennoji Church has been doubled since Mr. Oiwa's return. Mr. Oiwa is a graduate of Butler College and the College of Missions, and returned recently to our work in Japan. Mr. Erskine states that Mr. Oiwa is at present traveling with Dr. Robert E. Speer as interpreter for his addresses. Mr. Erskine also says: "The night school is prosperous, the kindergartens are full, the mothers' meetings well attended, and we have recently started a new Bible Class for normal school pupils."

Dr. C. L. Pickett, of Laoag, Philippine Islands, writes that many of the Filipino officials who are ardent Romanists take measures to interfere with the religious liberty of the people. In one district where our mission does work five of the lieutenants of the councilman are Protestant converts. He insists on calling them together for council on Sunday morning just at the time of church service, and thus making it impossible for them to attend. The missionaries called the attention of the provincial government to this occurrence and relief has been promised. Dr. Pickett reports an average Sunday attendance of 1,895 in the schools of Laoag and surrounding district, and 1,958 treatments in his medical work for the month of August.

W. Remfry Hunt reports that the fall evangelistic campaigns in his great evangelistic field have opened well. Eight school boys baptized. The evangelists are steadily growing in efficiency and in grace. At the monthly meeting of all the workers plans were discussed for more effectively

organizing self-support. Already the Central Christian Church in Chuchow is running three small places of meeting along the lines of self-reliance. It is the normal method. The preachers meet Mr. Hunt and Mr. Dannenberg once a month for mutual conference and to give in reports from the field, etc. At the last meeting they stayed three days, and Mr. Hunt gave several lectures, and the conference was stimulating in promoting a fuller recognition and co-operation in all the churches.

W. Remfry Hunt writes: "Have been out in the Woo-ee District. It is one of our oldest out-stations. Had the joy of taking out with me on this trip, Dr. Clarence Hamilton. He is splendid company. He was much impressed with the details of missionary evangelism. The church at Woo-ee was crowded to breaking point both morning and evening of the Lord's Day services.

In the evening I lectured on 'The Foundations of National Greatness.' The town crier had awakened the town, and the placarded notice-advertiser, had filled the house. Dr. Hamilton greatly enjoyed the evening conversations in the guest room, when the students from the schools and the railway clerks came in, vigorously plying questions and calling for such a variety and versatility of language. We have the promise of a steady and able worker in Dr. Hamilton. He is a finished scholar. He carries the grace and dignity of the true scholar who does not parade his educational advantages. In the University of Nanking he will surely win the students and be a pilot-guide to them as they meet the subtle and materialistic philosophies of the semi-pagan and semi-scientific productions of the new theologies of the awakening eastlands."

Letters from the Field.

CHINA.

CENTRAL CHINA ANNUAL CONVENTION.

A NOTABLE GATHERING.

The largest convention in the history of the Central China Christian Mission gathered together in Kuling, the first week in August. Five members of the Mission were absent in America on furlough, and Miss Tonkin, representative of the Australian churches, was also on furlough. Mr. and Mrs. H. P. Shaw, who are just returning to America, and Mr. Barcus, of the Shanghai Station, were the only ones unable to be present.

The Mission greatly rejoices over the addition of six new workers who joined the force last autumn. They have spent the year in the language school in Nanking and will now go to their permanent stations. Dr. and Mrs. Hagman will take charge of the hospital in Nantungchow; Mr. Gish is assigned to evangelistic work at South Gate, in Nanking; Mr. Hamilton is to teach in the University, but will spend the fall studying Chinese first hand in Chuchow; Miss Darst takes the girls' school and women's work in Chuchow. Mrs. (Waugh) Garrett will be of great aid to her husband in Nanking in his heavy duties as Secretary of the Mission and teacher in the Bible School there. The marriages of Mr. and Mrs. Garrett and Mr. and Mrs. Plopper are among the events of the year.

The keynote of our convention was "For

the good of the Kingdom of God in China." It was not chosen by any committee or person, but over and over it was the urging thought in our discussions. "We must not consider ourselves or any individual. We must be guided by the Spirit for the good of the Kingdom."

Looking back now after the convention, we remember Brother F. E. Meigs' plea. Last year he was president-elect of that convention, but lay on a sick bed instead. This year he had again been elected, but was able to attend only the first session and open the meeting. "Read Philippians 2. 1-11," was the heart of the few words he said. "Let this mind be in you, which was also in Christ Jesus . . . who humbled Himself." Even before that first session was over, Brother Meigs had to go back to his sick bed to pass away twenty days later. Twenty-eight years of a wonderfully strong life has he given to the redemption of China. His name will always be connected with the policy which guides the work of the China Mission and with the University of Nanking, in whose founding he had such a large hand; both of which revealed the great spirit of Christian union in Brother Meigs.

The reports from all the stations brought vividly before us the great day of opportunity which has come to Christian missions in China. The Commission from America who visited us during the year saw this, and their recommendations to the Foreign Christian Missionary Society has changed their policy for future work here. They realized that our present force is all

too small for the fields we have been trying to occupy, and that for some time to come it will be impossible to think of pressing out into new fields. Indeed, we must give our whole energy to intensive, educational, and evangelistic work in the present fields for the purpose of raising up a strong Chinese leadership, if we would even succeed in our present fields. This has been the plea of the Mission for some years, and we rejoice in this note of sympathetic understanding from our home base. This is a day when we must concentrate and do intensive work if the Kingdom of God is to win.

It was in harmony with the above idea that led the Mission last year to recommend withdrawing our forces from Shanghai, a district with a totally different dialect from that of our other stations, leaving that field to be developed by the great body of missionaries from other societies who are stationed there, and to concentrate our less than fifty missionaries on the work in our five Mandarin-speaking stations around which we have many millions of Chinese totally untouched by any other missions. In only two of these five stations are any other missionaries than our own, and they have, by mutual agreement, left our missionaries distinct fields for our developing. Think of one Christian worker in the midst of several hundred thousands of non-Christians, and you can imagine the conditions which face our missionaries here.

Last summer Dr. Macklin and his family spent with the Australian churches, by their request. The report they brought back shows that the brethren there are laying plans for a greater movement towards aiding in the evangelization of China.

Dr. Macklin has also been active among the officials in Nanking, and largely through his efforts the city has set aside for public park purposes a beautiful temple hill near our Drumtower Mission. They had, this spring, a tree-planting day participated in by officials and students alike. This is only one of many efforts being done in that city for its social uplift.

Chuchow also had a story to tell of the growth of its social service. For two years now the missionaries there have led in civic and moral, as well as spiritual uplift of the city. Roads have been built, parks laid out, playgrounds set aside, schools for illiterate adults established with government recognition and aid, and, more than all, an interest developed among the city leaders in the teachings of the Scriptures.

At South Gate, Nanking, a great work is being carried on by the Chinese Christians under the oversight of Miss Kelly and Mr. Sarvis. Day and night schools, together with much social service, has enlisted the active co-operation of a large per cent of their church membership. This spirit of not only *being* but *doing*, has likewise seized upon the hearts of the girls in the Nanking Girls' School, and they have gone out to



Hospital assistants at Luchowfu, China. Most of these men are taking a six-year course in the hospital and will become practitioners. Dr. Paul Wakefield is in charge.

many homes ministering and teaching the Scriptures.

Wuhu, which has had such a hard fight against evil characters who sought to carry on their evil practices under cover of the church, has now a clean body of men and women who gladly give volunteer service in preaching and teaching. And so the reports rang from station to station, showing that the spirit of service is taking rapid hold upon the new-born church in China.

The Commission, after a thorough survey of our entire field, saw almost eye to eye with the Mission, and their report to the Foreign Society have brought back to us recommendations from them which show them also in hearty agreement with the plans and desires of the mission on the field.

After the Commission had finished their work, Mr. Doan was persuaded to return and demonstrate how organized adult Bible class work may be developed. He gave invaluable aid in teaching methods of Christian work and service. The great difficulty which missionaries have hitherto faced was to get the rank and file of the church to do regular Bible study and train for actual service. Mr. Doan's visit and lectures will bear rich fruit in the years to come.

The last word from the Foreign Society is that we must suffer a ten per cent discount in all estimates and salaries. This word has brought no discouragement to the field, but has turned our attention more actively to intensive work. Without doubt our fellow-workers in the home land will see that this financial stringency will soon be relieved. Meanwhile the church in China will be learning lessons of self-support and self-help, and the spiritual life of the Christians will be deepened thereby.

ELLIOTT I. OSGOOD,

GUY W. SARVIS,

For the China Christian Mission.

AFRICA.

LONGA BOYS.

E. A. JOHNSTON.

Now as to what these boys do and what we want to do and are doing for them. In the first place, they work. We do not believe in letting them be idle nor in giving them help, as they say "ompampa" just for nothing. So each morning when the watchman "babola lokole" ("breaks the wooden drum," figurative for a very fine example of native drumming), out pile the seventeen especially in my care. They line up out in front of our house, and I salute them with hand to forehead, and "Bon jour mes



A clay image of a leopard placed before the home of the dead in Congo, Africa. This is illustrative of the "fetish" idea among the natives.

enfants," in French. They reply "Bon jour monsieur." Then, perhaps, I say, "Comment vous portez vous?" and they say, "Je me porte bien." I would like to teach them more French, and may be able some day to do so. While all this is going on and until dismissed they stand at attention, or are supposed to. They are live boys, however, and it is hard to stand still, so this is really good discipline for them. They are far from perfect at it, but if you could have seen the bunch when first we began, you would know why I feel repaid even now for the effort. They have learned pretty well to face right and left and about and to mark time, but to march in step is yet to be acquired. I would like to give them some of boy scout work, but am not well enough acquainted with it to do so thoroughly. I wonder if some Scout who sees this would send me books or papers and pamphlets on the subject. Well, then we call the roll, and after that sing a hymn, and some one, a Christian boy usually, prays. The assignment of work and dismissal then comes. There used to be a grand rush to the tool house to see who could get the pick of the tools, but after a few months of marching in line, I can now dismiss them and know that they will go quietly. Perhaps the work of the day is cutting grass, so "bekwolo," or grass hooks, are in demand. We have four or five acres of grass to cut, so you will know that they must be busy for the three hours they are at work. If it is work on the paths that is demanded, "njongo," or hoes, are needed, and "bengwango," which are really big machetes. With these they cut along the edges as a line for the boys, who scrape off the grass with the hoes, while others carry away the rubbish in peck baskets made of split reeds. They also do much other work on the station.

For this work we pay them on an average of four francs, or eighty cents each a month. Of this amount we give each boy five cents a week for market, and with it he buys his food for the week. Market day is Monday, and on that morning at the line-up time, I give out the pennies, queer nickel coins with a hole in the center of each. They string them and tie them to their belts, though the boys who have been here some time now have pockets for them. They not only buy it, but they prepare their own food, so you see they cannot be idle for long.

The next thing really in order was school. At nine-thirty a bell rings for work to cease. There is a breathing spell of twenty minutes or half an hour, and a second "ngongo" calls them to the new temporary church, where is conducted what may be properly termed a "loud school,"—much quieter than formerly, still there is a good deal of noise after the opening session is over. There is five minutes grace for late-comers to get in, then roll call, a song and prayer, and dispersion to classes. The noise then begins, much of it being necessitated by the method of teaching the beginners their a, b, c's, or syllables. Once they learn to read a little and write, the noise ceases. Native teachers lack much both in training and wisdom, but we hope to make some better ones. Just lately we have been able to so organize the work that several classes can be under the instruction of the white teacher, so we begin to see some very real improvements, and we occasionally get a genuine surprise.

Last of all, let us look at the boys' religious life. Of the little group under consideration, more than half are Christians. Most of the others would have been baptized before this, but we have stiffened up the requirements. Not that we have added to the New Testament plan, but we have tried to bring the matter down nearer to the New Testament plan of admission. So we try to keep these little fellows with us until we think they really know something of what they are doing. Among other things, we require of the boys that they learn to read, which, when you come to think of it, coincides with our home practice with children, for what child baptized at home by one of our preachers is not able to both read and write, and even then we often question the propriety of the step because of lack of knowledge. We may lose some names from our roll this way, but we are sure we will not lose a single genuine convert. But how do they do? Well, they are boys, and, like boys anywhere, they get into trouble. Then they are surrounded

by temptations of which our laddies know nothing at their age. So we have some disciplining to do. They do not always want to go to Sunday school and church. But they do prize the privilege of sitting at the communion table and to be dismissed from it for misconduct or neglect of obligations is a sorely felt disgrace. Being what they are—boys, and just fresh from heathen surroundings, it is hard to predict what they will be, but after a few years, if we can hold them here, I hope to see from this present group perhaps a dozen good teachers for our out-stations, and later stalwart men of God for leaders in their village life. They are gradually learning to give the tithes of their wages, although it is hard for them to see why, when, because of fines for cutting school or work, they get but part of their monthly allowance. A happy incident in this connection will show, however, the ground of our hope for them. At Christmas we gave each one a franc as a present, and when the offering was taken, every Christian and all the inquirers but one or two, gave half of it as a birthday offering to the Lord.

Such are our boys. We are often vexed with them, and many times amused. But we find, too, that we have misunderstood them at times, and they have misunderstood us. We fear to do too much for them lest we pauperize them, yet we wonder if we love them enough. We have plenty of occasions to suspect deceit and lying, but then again, at some turning of circumstances, we find ourselves deeply touched by their loyalty and willingness to help. They worry us and torment us sometimes almost to distraction, but at the last we have to remember that after all they are boys, and as such we hold them dear, and are more than ever glad that we can give ourselves for their upbuilding and advancement in the Kingdom of God.

PHILIPPINE ISLANDS.

PROGRESS AT DISTANT APARRI STATION.

The disciples of the Lord in Aparri have decided to rebuild their house of worship. They plan for an iron roof, a cement floor, and board sides, if money enough can be secured. The subscription list is being passed around and they expect to begin when two hundred dollars shall have been subscribed. Aparri is a station where we have no American missionaries. The work is carried on entirely by Filipinos.

During July two were baptized in So-

lano, one of whom was a woman of one hundred years of age. This town suffered a severe fire recently, losing thereby more than three score houses. One of these belonged to the family of one of the nurses in the Vigan hospital. The evangelist of that section receives only three dollars a month. We have not heard whether he lost his home or not, or whether some of the materials the church was gathering for a chapel have gone up in smoke. We wish we could give more aid to this brother who has established the cause in eight places.

Three persons yielded themselves to the Lord by being baptized in the Abulog section. Narciso Umandap seems to be doing good work in those parts and he has a good helper in the person of a merchant named Leandro Fuentes.

One of the churches possesses a brother of strange faith. He denies the right of the evangelist to preside at meetings, he would prohibit the use of the chapel for marriages and funerals except in case of members of the church, he denies the right of a few brethren to organize as a sort of benefit society to aid each other in times of sickness and death.

Under their own ministry there is progress among the brethren at Maddalero. During June two obeyed the Lord in baptism and two more in August. One of their faithful women workers has gone home to be with the Lord.

OPEN AIR MEETINGS.

LESLIE WOLFE.

In connection with each Tagalog congregation several night meetings a week usually are held at various places in the neighborhood. These services are usually in the open air, unless it rains, when the audience retires to a nearby house where the service is continued. The evangelist and brethren may be seen grouped together about a table on which there is a lamp, while encircling them at a safe distance, standing or squatting, are the unconverted hearers. Farther back are the more timid ones who cannot be recognized nor hardly seen at all in the darkness. Farther yet away, but still within range of the preacher's voice, sitting in windows and on the steps of their humble nipa and bamboo houses, are the more indifferent ones, who also may hear the Word and be saved. There in the delightful coolness of a tropical night, under the charm of a starry dome and in the midst of his family and friends, you find the Filipino in the best of humor, comfortable, happy, hospitable, and receptive, just in the proper frame of mind to listen to the truth. Here is where we enlist probably a majority of our converts. Many in this way are converted, who previously could not have been gotten into a chapel service. This is bringing the Gospel to the people instead of waiting for the people to come to the Gospel.



The ambulance of the poor. A sick woman being brought to the Mary J. Childs Hospital, Manila.

It is scriptural. Jesus and his disciples went everywhere preaching, not only in the temple and synagogues, but to the market places, riverside, seaside, hillside, and homes of the people.

Instead of this plan of evangelistic propaganda passing, as some have predicted, there seem to be signs that it is meeting with new favor. Such, at least, was the impression given the writer, who has recently attended several such meetings.

A SCHOOL GIRL EVANGELIST AT LAOAG.

DR. C. L. PICKETT.

The Laoag congregation sometime ago conceived the idea of sending one of their number out to a country district to teach the children to read and write, conduct a Sunday school, and such other things as she might find convenient. A school girl was sent who could speak English and who had a regular class in the Laoag Sunday School. At first she found the people afraid. They said they were all Romanists and did not want to study the Bible, but she won fifty-one children to a regular attendance for six weeks. The second week the parents built her a bamboo grass house in which to hold her classes. Nearly all the children promised to quit smoking, learned how to comb their hair and wash their faces. They had Bible lessons every day and learned how to sing Christian songs. Over two hundred of the neighbors came to the final program and all want her to come back next year.

INTERESTING MANILA NOTES.

Dr. Lemmon spoke on his hospital work before the Union Church of Manila, September 15. His address was well received.

We acknowledge with hearty thanks the receipt of Sunday School literature from the following persons: Hattie Bolton, Navoo, Ill.; W. H. Howe, Box 67, Barstow, California; Mollie L. Cook, Bethel, Ohio; R. W. Burnett, 2613 Leland Street, Pittsburgh, Penn.; A. B. Coker, Winter Haven, Florida; Ted Williamson, Brock, Nebraska; L. D. Cales, Terry, West Virginia; Myrtle Golly, Zeiring, Iowa; O. H. Spencer, Fillmore, Missouri; and Arilla Miler, Pomona, Missouri. This literature will help us greatly in our work. We especially need now lesson picture cards and charts and quarterlies.

There were 110 baptisms reported from the Tagalog district during the past four months.

Among the recent converts is a German sailor, Erwin Schulz by name, who has been interned in Manila for a year. It was his purpose to study for the Roman Catholic priesthood, but his experience of nearly a year in a Manila convent opened his eyes to the evils of Romanism and led him to study the Bible for himself with the above-named result. He is now studying in our Bible College in Manila with the purpose of preparing himself for the Gospel ministry.

Another convert of the past month is a young Chinaman, José Si by name, and market gardener by occupation. He was only nine years old when he came to the Philippines. He has almost lost his knowledge of the Chinese language, but still retains his cue. Though still clinging somewhat to the old ways as indicated, he evidences none the less eagerness for the story, which was new to him, of the only Savior of mankind, whose service he has entered.

Two converts of the month came from our hospital. One, a splendid young man who is a hospital nurse and who has just recovered from a severe illness which brought him near death's door, manifested great joy in his obedience. The other is an intelligent woman from the provinces, who underwent an operation which brought her relief from an infirmity of long standing. But better still the Lord Jesus relieved her of her burden of sin, and she returns home, as she said, to tell her family and friends what great things the Lord has done for her.

Simon Rivera was elected pastor of the Azcarraga Street Church, Manila, by unanimous vote of the congregation, September 12. Brother Rivera was converted in 1902, during the first year of our mission in the Philippines, under the labors of our first missionaries Hanna and Williams. He is now 35 years of age. He has preached the Gospel faithfully and acceptably for ten years.

JAPAN.

INTERESTING NEWS FROM DRAKE BIBLE COLLEGE.

BERTHA CLAWSON.

Drake College Middle School began its autumn term on September 1, with a large body of young men. The boys in the school this year are an especially fine class of students and the work along all lines starts out well. Several new students are reported. The new feature of the school is the introduction into the course of fencing

WHERE THE RESTAURANTS ARE ON THE MOVE.



A popular roast sweet-potato stand in Japan. A big, roasted potato for a penny.

and jiu-jutsu, which are proving to be very popular.

The Bible school departments of both schools will begin on October 1, when the evangelistic work in the villages about us will be renewed. Many plans are now on foot for the garnering of a rich harvest of souls during these beautiful autumn months.

MARGARET K. LONG GIRLS' SCHOOL.

The Margaret K. Long Girls' School opened its high school, music, home economics, and kindergarten departments on September 10 with a good attendance. The spirit of the school has never been better and the vim and enthusiasm with which teachers and girls begin their work bespeak a fine fall term. The note of sadness at the beginning of our new term is that death has touched both schools. On September 21, Mrs. Waka Ishikawa, the aged mother of Prof. K. Ishikawa of the Boys' School, fell asleep after a long illness. Her faith was beautiful and her death was a triumphant one. The hearts of many in the home land will go out in earnest prayers for this family who so truly mourn the loss of a mother.

A great sorrow has come to the home of Prof. Y. Hirai, in the death of his baby, Kanoko San, on September 29, after a very short illness. Rarely have we seen evidences of more real heart-breaking grief or of more Christian fortitude than is being shown by this man of marvelous faith and by his wife, who has been so strong and brave. It is at times like these that we can see the *power of Christ's Gospel* in the home life of Japan.

In times like the latter, in the homes where Christ's light has not entered, how sad is the anguish of heart of the parents! Not one ray of light or hope! The priest, the burning of incense, the reading of the Buddhist sacred books in an unknown tongue, the strange and weird practices—but nowhere is there any light or hope.

In the beautiful Christian home of Hirai San. The father gathers his wife and two remaining children and the near relatives and friends around the little casket of the baby, and himself attempts to read 1 Thess. 4. 15-18, but can go no further than "We sorrow not as those who have no hope." Then he prays with his family about him a wonderful prayer of faith and hope. Then they sing "Jesus loves me this I know," because the little girl loved it and called it the "Loves Me" song. Then, after the funeral, a wonderful service in the chapel, to which all the church people, the teachers and students of both schools, the relatives and friends, many of whom know little or nothing of the love of Christ and who hear for the first time, maybe, the story of the resurrection—the Christian's brightest hope. Christ lives in Japan. Pray that His Kingdom may increase.

THE CONFESSIONS OF TWO NEW CONVERTS.

MAUDE W. MADDEN.

"One evening while wandering aimlessly through Luna Park (the pleasure district of Osaka) I stopped at a Gospel meeting and listened—it was something new. Nothing especially interested me until it was announced if any one wanted to know more about Christianity, wait after the meeting closed for a personal talk. I waited. For some months past I have been concerned about the moral training of my son and daughter—both in their 'teens. Never cared for religion myself, in fact, *never thought about it*—even now presumed I was too old to change my life. I've never been a *bad* man. Now I wished to know more of Christianity for my children's sake, so signed my name to a card as a learner. The man

in charge referred me to a minister living at Ten-ga-chaya—on the car line out my way. I came home, and for two or three days have been wishing there was an opportunity to learn nearer home. Two nights ago, as I started for Ten-ga-chaya, I saw your tent and stopped to listen—glad of the chance right here in Tamade. When Kisoda San said, 'What is it you people are worshipping? Nature, sun, animals, images—why how foolish—to worship a badger—the idea! A man is worth more than a badger! Quit it' . . . that got me. Then he told the worth of a man—worth so much Christ died to save him." The old man's voice broke—"I want this religion for my children, but I want it for myself also."

(Kisoda San is a first year's ministerial student. His mother is a widow; he is helping her and supporting himself while he studies, by teaching and secretarial work. The man, Mr. Kumano, and his two children are faithful to the meetings. There is food for thought in the man's remark: "*Never thought about it*" (religion).)

Mr. Nagai said: "I was attracted to Christianity by its *music*, being a music lover. But all our native Japanese music failed to satisfy me. I could not express my soul experiences as I felt I *must* do until I became a Christian. *This religion with its soul music* satisfies me perfectly. Though I cannot preach nor do much else—being only a clerk—it is a great joy to express my soul's experiences through Christian songs."

Told at an experience meeting in the Madden home in Osaka, Japan.

FUKUSHIMA, JAPAN NOTES.

MR. AND MRS. T. A. YOUNG.

Three baptisms since last report. Others are being instructed and will soon be baptized.

We have recently had two nights of union evangelistic work. Four churches of the city united and speakers were called from Tokyo and Osaka. Special meetings were held in the Boys' High School and in the banks of the city. The attendance at the two night meetings aggregated 1,000 people. Tracts were distributed. No special effort was made toward securing converts—rather a great seed-sowing and a preparation for future work.

Our Fukushima church recently held a patriotic meeting in view of the coming Coronation of the Emperor. Two hundred special invitations were sent out. A good attendance resulted. A small silk Japanese flag was presented to each one who attended this service.

The Fukushima church has decided to make up the recent 10 per cent cut in their minister's salary—this is in addition to the amount they have been paying towards his salary. Other churches of the district will, in greater or less degree, meet the cut made in their respective preacher's salaries.

Work in all places more promising than for some time.



Alert Japanese Bible women trained in our Mission Girl's School, Tokyo, Japan. Their salaries are from \$60 to \$100 a year. They go into the homes everywhere teaching the Word. They are very efficient in Sunday-school work also.

YOUNG PEOPLE'S DEPARTMENT.

Wanted—One thousand Endeavor Societies to order supplies for Endeavor Day, the first Sunday in February, at once. All orders will be promptly filled with the new exercise, "The Least of These." Address S. J. Corey, Secretary, Box 884, Cincinnati, Ohio.

Read and heed the above "want." Hundreds of Endeavor Societies are going to use the new exercise. We most earnestly ask for the co-operation of your society in this great work. Our Endeavorers should easily reach the watchword, "\$10,000 from the Endeavor Societies by September 30, 1916!" Do your part on Endeavor Day and it will be realized. The exercise, prepared by Miss Lucy King DeMoss, will be found to be interesting and helpful. The songs are inspiring; the talks and readings instructive; and the sketch, "The Missionary Committee Meets," is a unique feature of the program. The entire thought of the exercise is the Boys' Orphanage at Damoh, India, which is the especial work of the Endeavor Societies on the foreign field.

In addition to the exercise we send Endeavor Day offering envelopes, and posters announcing the exercise, to be placed in your public buildings. All supplies are sent *free of charge* to Societies that will take an offering for Foreign Missions, sending it to the Foreign Society. Mention the number of members in your Society.

Order at once and commence preparations.

Be one of one thousand Societies to enjoy the day.

Make it the greatest day in your history

Pastors, urge your young people to observe Endeavor Day.

THE ONE HUNDRED MARK.

Two Societies gave more than one hundred dollars last year. The Society at Pittsfield, Ill., gave \$130, and the one at Maryville, Mo., \$100. The following Societies contributed \$50 or more: Uhrichsville, Ohio, \$60; Chicago (Englewood), Ill., \$50; Keokuk (First), Ia., \$50; Des Moines (University Place), Ia., \$50; Clearwater, Kans., \$50; Topeka (First), Kans., \$50; Broken Bow, Nebr., \$50; Fremont, Nebr.,

\$50; Niagara Falls, N. Y., \$50; Columbus (East Broad Street), Ohio, \$50; Hamilton (High Street), Ohio, \$50; Mansfield (First), Ohio, \$50; Monessen, Pa., \$50.

If space would permit we would like to mention many Societies that gave smaller amounts, but were quite as liberal as the larger Societies. One hundred and sixty Societies reached, and twenty doubled their apportionment. At least ten Societies should reach the hundred mark this year.

OHIO LEADS.

Of the amount given by Christian Endeavor Societies last year, Ohio contributed \$899.31; Illinois, \$766.81; California, \$704.43; Indiana, \$624.30; and Missouri, \$590.48. For the past five years Ohio has held first place and Illinois second. That live Western State, California, is after first place; Indiana and Missouri are not far behind. From year to year we will watch with interest the development in giving among our Endeavor Societies for world-wide missions.

STEREOPTICON SLIDES.

The Society has prepared a very interesting set of colored stereopticon slides on the Orphanage work at Damoh, India. These will be loaned to the Endeavor Societies free of charge, except that the Society using them would be expected to pay expressage. These slides will place before the Societies the work of the Orphanage in a very interesting manner. As it is the special work of the Endeavor Societies, we trust many of them will avail themselves of this opportunity.

GREAT FOREIGN MISSIONARIES.

The topic for discussion Sunday, January 30, is "Great Foreign Missionaries." Much should be made of this meeting, honoring those who have gone to the ends of the earth in the Master's name. The Foreign Society wishes to help the Societies in every way possible in preparation for this meeting. They have interesting leaflets on the lives of Charles E. Garst, our first missionary to Japan; G. L. Wharton, the first missionary of the Society to any land, who la-

bored long and faithfully in India; and Dr. Susie C. Rijnhart, who opened the way for our Tibetan Mission. These will be sent free to any Society desiring them.

"Epoch Makers of Modern Missions," by A. McLean, would be very helpful in preparing for this meeting. It takes up the lives of the following great missionaries:

Martyn, Judson, Carey, Swartz, Morrison, Moffat, Livingstone, Williams, Patteson, Hunt, Duff, Chalmers, Evans, Verbeck, Pitkin, and Loftis. This book can be sent post-paid for 35 cents in paper, 50 cents in cloth. Address all orders for leaflets or books to the Foreign Christian Missionary Society, Box 884, Cincinnati, Ohio.

SUNDAY-SCHOOL DEPARTMENT.

TAKE YOUR SUNDAY SCHOOL TO MISSION LANDS.

"Little Journeys to Far Countries." Six months of interesting travel in Japan, India, China, Africa, The Philippine Islands, Tibet, and Cuba.

What You've Been Wanting and Needing. Simple, interesting, connected Lessons on Missions, in which your school will be introduced to missionary heroes of long ago, and those who are working in the field today. The lessons have been prepared with the Junior and Secondary Grades particularly in mind, but they have been tried out for platform use before the entire school, and will be found very successful. If your school is graded the Missionary Society of each department can easily adapt the material to suit the age of the student. Supplementary stories, included with the lessons, will be found quite suitable for the primary grades. There is one lesson for each Sunday, and each can be finished in from five to ten minutes. The course in Foreign Missions runs six months, beginning with January 1, and then there will be six months on Home Missions.

HOW TO USE THE LESSONS MOST EFFECTIVELY.

Preparation. The Missionary Secretary of the Sunday School, or, where the school is graded, the Missionary Secretary of each Department, should be thoroughly familiar with the *plan* to be carried out in the "Little Journeys." The boys and girls must understand that they are expected to keep eyes and ears open just as though they were really making a visit to the countries described. *They are to have note books and each Sunday write down the things that seem most important to them.* Announcement of this should be made, of course, on the Sunday preceding the beginning of the lessons. Then they should be told that upon completion of the course, which will take

six months, their books will be handed in and graded. If they are given a "passing" grade they will receive a beautiful certificate from the Foreign Christian Missionary Society. Much depends upon the enthusiasm with which the leader presents the plan to the school. Use the imagination and make the announcement vivid and thrilling. There will be no difficulty in securing and *holding* the interest of the school if the Superintendent and Missionary Committee enters whole-heartedly into the plan.

The Lessons. Then the leader, or leaders, must be thoroughly familiar with the lesson material and the stories. The entire course should be read and studied until all the facts, the location of points on the map, the illustrative stories are clearly before him. Then he should present the plan to the school as though it had originated with *him* (or her) and the trip to the mission fields studied out especially for them. The stories should be told simply and naturally, not condescendingly, but as though the leader were having the experience for the first time and enjoying it as much as the boys and girls, so giving vital interest to the recounting of it.

Do Not Moralize. The young people will be quick to see the lesson in the story and will resent a "preachment."

When a question is asked, such as "Where do we take a ship that will carry us to Japan?" encourage them to answer aloud—wait until they do. They will soon learn that you want them to respond, and this will add much to the interest and impression. When there is something that it is especially important for them to remember, emphasize it by saying it very slowly, or repeating. They will soon understand that they are to note that particular fact.

SUPPLEMENTAL MATERIAL.

Maps. Have a wall map of the world, if possible. This can be used throughout

the whole course, and will be found most helpful in carrying out the "journey" idea.

A small outline map of each country visited will be sent with the lesson material. These should be *enlarged* so as to be seen by every one in the room. All the important cities, rivers, mountains, may be filled in, as well as the Mission Stations of the Foreign Society, which are all that are indicated on the sample. This map should be placed before the school at the beginning of the "Journeys," and as the places are mentioned printed in their proper location (small letters are prepared for map use by the Dennison Paper Co.), or completed beforehand and referred to when needed. It is quite clearly indicated, as the lessons proceed, just where the map should be introduced.

Pictures for Wall Chart. A large sheet of heavy paper (that used for photograph mats is best) should be prepared, one for each month. Pictures illustrating the lessons will be supplied and the wall chart may be "built" gradually, adding appropriate illustrations as the lesson advances, or completed at once and hung up on the class-room wall for constant inspection.

Mottoes. A list of inspiring mottoes will be suggested. These should be neatly printed by some boy or girl who does such things well, and introduced at the proper time. For instance, when referring to Wil-

liam Carey's sermon that led to his being sent to India, his well-known expression: "Expect great things of God; attempt great things for God," should be shown in motto form, etc., etc. If they are made for permanent use they may be framed and hung in the class-rooms as a constant reminder of the men who said them.

The Closing Prayer. Should be brief, earnest, and directly to the point. The leader, who has prepared the lesson for the morning and is in the spirit of it, can do this best, but if some one else is to do it, tell him beforehand, so that the prayer may be intelligent and in harmony with the lesson thought.

ADAPTATION TO DEPARTMENTS.

Although these lessons have been prepared especially for the younger departments of the school, a ready adaptation can be made for the entire school. These suggestions are made in the pamphlet on the "*Little Journeys to Far Countries.*" The whole school can be organized into a travel club. In the senior and adult departments the two books, *Among Asia's Needy Millions* and *Among Central African Tribes*, by Stephen J. Corey, should be used. These are travel books and tell interestingly of the lands visited. They will be sent post-paid for 25 cents each in paper binding.

Foreign Christian Missionary Society.

Box 884, Cincinnati, Ohio.

Order Blank for
"Little Journeys To Far
Countries."

Please send to

Post-office, State

the following: (Name of Church))

(One) Little Journeys to Far Countries, including Story Supplement (free).

— Sets of six Outline Maps,	5 cents a set	—
— Sets of Missionary Pictures,	10 cents a set	—
— Additional Little Journeys, including Story Supplement,	5 cents each	—
— The Missionary Intelligencer, six months,	25 cents	—
— Colored Pictures for note-book covers, 10c. for 25, 15c. for 50, 20c. for 100,		—
— Set of Four-colored Maps of our own Mission fields,	50 cents a set	—
— Among Asia's Needy Millions,	25 cents	—
— Among Central African Tribes,	25 cents	—
Other Supplemental material or books,		—

Total, —

(Order from above list as needed.)